Anno Dñi

Vita Christi.



} pray. yowo pray for me /

G. 10. 23

Incipit speculum vite Christi.

The fyrst parte for the mondaye.

At the begynnynge of the prohemy of the booke that is called the myrrour of the blyssed lyfe of Jesu Chryst the fyrst parte for the mondaye.

A deuoute meditacyon of ỹ grete cõsayle of heuen for the restorynge of man ꝛ his saluacyon. Capitu. j.

Of the maner of lyuynge of the Blyssed Virgyn Mary. Capitu. ij.

Of the incarnacyon of Jesu / and of the feest of the annũcyacyon / ꝛ of the gretynge Aue maria. Ca. iij.

How our lady wente for to vysyte Elysabeth / and mekely grette her. Ca. iiij.

How Joseph thought for to leue pryuely our lady saynt Mary. Ca. v.

Of the natiuite of our lorde Jesu Chryst. Ca. vi.

Of the circũcisyon of our lord Jesu Chryst. Ca. vij.

Of the Epyphanye / that is open shewynge of our lorde Jesu Chryst. Ca. viij.

Of ỹ purificacyon of our lady saynt Mary. Ca. ix.

The seconde parte for the tewesdaye.

Of the fleynge of our lord Jesu in to Egypte. Ca. x.

Of the returnynge agayne of our lorde Jesu from Egypte. Ca. xi.

How the chylde Jesus was lefte alone in Jherusalem. Ca. xij.

¶ What maner of lyuynge our lorde Jesus had. And what he dyd fro his twelfth yere vnto ꝑ begynnynge of his .xxx. yere. Ca. xiij.

¶ Of the baptym of our lorde Jesu Chryst / and of the waye therto. Ca. xiiij.

¶ The thyrde parte for the wednesdaye.

¶ Of the fastynge of our lorde Jesu Chryst / & of his temptacyons that he had in deserte. Ca. xv.

¶ How our lorde Jesus began to teche / and to gader dysciples. Ca. xvj.

¶ Of the myracle done at the bryddale of water turned in to wyne. Ca. xvij.

¶ Of the excellent sermon of our lorde Jesu made on the hyll called Thabor. Ca. xviij.

¶ Of the seruaunt of Centurio & the sone of the lyeten kynge heeled of our lorde Jesu. Ca. xix.

¶ Of the palytyke man let downe in his bedde by the hous hyllynge / and heeled of our lorde Jesu. Ca. xx.

¶ How Marthe was healed of her feuers by touchynge of the hemme of our lordes clothynge. Ca. xxi.

¶ Of the resurrexyon of Mary magdeleyne. Ca. xxij.

¶ Of the spekyng of our lorde Jesu with the woman Samarytane at the pyt of water. Ca. xxiij.

¶ How the dysciples of Jesu plucked the eres of corne and ete it for hungre on the sabbot daye. Ca. xxiiij.

¶ The fourth parte for the thursdaye.

¶ Of the fedynge of the grete nombre of people with breed multyplyed. Ca. xxv.

¶ Of the fleynge of our lorde Jesu whan the people

¶ Of the prayer of our lorde Jesu Christ on the hyll and how after he came vnto his dyscyples vpon the water gyenge. Ca. xxbij.

¶ How the pharisees & other toke occasyon of sclaunder of the wordes and dedes of Jesu. Ca. xxbiij.

¶ Of the specyall reward of our lorde Jesu behyght vnto all those people the which do take the worde for his sake. Ca. xxix.

¶ Of the transfiguracyon of our lorde Jesu Christ on the hyll of Thabor. Ca. xxx.

¶ Of the sek man herled at the water in Jerusalem called probatica piscina. Ca. xxxi.

¶ How our lorde Jesu dyscouered the temple chrysers and the sellers agaynst goddes lawe. Ca. xxxij.

¶ Of the receyuynge of our lorde Jesu by the two systers Martha and Marye, and of the two maner of lyuynges that hen accepte and contemplatyfe in holy chirche. Ca. xxxiij.

¶ Of the reysynge of Lazare and the other dede bodyes. Ca. xxxiiij.

¶ How the iewes toke theyr counseyle and conspyred agaynst Jesu to put hym to deth. Ca. xxxv.

¶ How our lorde Jesu came agayne vnto Betany the saterdaye before palme Sondaye, and of the souper made to hym there. Ca. xxxvj.

¶ How our lorde Jesu came to Jerusalem on palme Sondaye. Ca. xxxvij.

¶ What our lorde Jesu dyd fro palme Sondaye vnto the thursdaye nexte folowynge. Ca. xxxviij.

¶ Of the worthy souper that our lorde Jesu made the nyght before his passyon, and of the noble circum-

staunces that befell therwith. Capim.xxxix.

¶ The fyfth parte for the frydaye.

¶ Of the passyon of our lorde Jesus/ and fyrst of his prayer/ and of his takynge at matyns tyme. Ca.xl.

¶ Of the dyspuggynge of our lorde Jesu before Pylate at prime. Ca.xlj.

¶ How our lorde Jesus was dampned to the deth of the crosse aboute tyerce of the daye. Ca.xlij.

¶ Of the crucyfyenge of our lorde Jesu at the houre of sexte. Ca.xliij.

¶ How our lorde Jesu yelded vp the spiryte at the houre of noone. Ca.xliiij.

¶ Of those thynges that befell after the deth of our lorde Jesu/ and after noone. Ca.xlv.

¶ Of the takyng downe fro the crosse the body of our lorde Jesu at euensonge tyme. Ca.xlvj.

¶ Of the buryenge of our lorde Jesu Chryst at complyn tyme. Capim.xlvij.

¶ What was done of our lady and other after the dyenge of our lorde Jesu. Ca.xlviij.

¶ The syxth parte for the saterdaye.

¶ What our lady and other with her dyd on the saterdaye. Ca.xlix.

¶ The seuenth parte for the Sondaye.

¶ Of the glorious resurrecyon of our lorde Jesu/

and of the fyrst apperynge of hym to his blyssed mother as it may be reasonably beleued. Ca.l.
¶How that Mary magdeleyne and other Maryes came to the graue. Ca.lj.
¶How our lorde Jesu Chryst appered vnto Mary magdeleyne. Ca.lij.
¶How our lorde Jesu Chryst appered vnto the thre Maryes. Ca.liij.
¶How our lorde Jesu appered to Peter. Ca.liiij.
¶Of the comynge agayne of our lorde Jesu to the fathers and of theyr ioyfull songe. Ca.lv.
¶How our lorde Jesu appered to the two dysciples goynge towarde the castell of Emaus. Ca.lvj.
¶How our lorde Jesu appered vnto his apostles and dysciples that were retyred for drede on the selfe daye of his resurrecyon. Ca.lvij.
¶How our lorde Jesu appered the eyght daye after to his dysciples Thomas present. Ca.lviij.
¶How our lorde Jesu appered vnto his dysciples in Galile. Ca.lix.
¶How our lorde Jesu appered vnto his dysciples at the see Tyberiadis. Ca.lx.
¶Of all the apperynges of our lorde Jesu in generall. Ca.lxj.
¶Of the ascensyon of our lorde Jesu. Ca.lxij.
¶Of the sendynge downe and comynge of the holy ghoost. Ca.lxiij.
¶Of the excellent and moost worthy sacrament of Chrystes blyssed body. Ca.lxiiij.

¶Explicit tabula.



¶ Sequitur prohemium.

ATtende lector huius libri prout sequitur in anglico scriptis qō vbicūq; in margine ponitur littera. A. verba sunt translatoris siue cōpilatoris in anglicis / preter illa que inseruntur in libro scriptis scḋm communem opinionem a venerabili doctore Bonauenture in latino de meditatione vite Jesu Christi. Et quando peruenitur ad processum et verba eiusdem doctoris inseritur in margine littera. B. prout legenti siue intuenti iste liber speculi vite Christi lucide poterit apparere.



Memorandum q circa annū dñi mīllesimū 14
quadringentesimū decimū originalis co-
pia huius libri: scilz speculi vite Christi in
anglicis p̄sentabatur Londoñ. per cōpi-
latorē eiusdē. R. reuerendissimo in x̄po p̄ri
et dño/dño Thome Arundell Cantuariēsi archiepo ad
inspiciendū et debite examinandū antep̄ fuerat libere
cōmunicata: qui post inspectionē eiusdē p dies aliquot
retradēs ipsum libzū memorato eiusdē libri gp̄ie vo-
cis oraculo in singulis cōmendauit et approbauit: nec
non et auctoritate sua metropolitica vt pote Catholicū
publice cōitandū decreuit et mandauit ad fidelium edifi-
cationē/et hereticoz siue lollardoz confutationē.

Quecuq; scripta sunt/ad nostrā doctrinā
scripta sunt: vt p̄ pacientiā et cōsolationē
scripturarū spem habeamꝰ. ad Romas
nos. xv. These ben ꝑ wordes of ꝑ grete
doctour & holy apostle sayntPaule/ con
syderynge that ꝑ ghostly tyrynge of all crist christen
creatures in this worlde standeth specyally in hope of
the blysse & the lyfe that is to come in another worlde.
And for as moche as two thynges pryncypally nou
rysshyth and strengtheth this hope in man/ that is pa
cyence in herte and ensample of vertuous tyrynge of
holy men wryten in bokes / & souerayntly the wordes
and the dedes of our lorde Jesu Christ very god and
man/ for the tyme of his bodyly tyrynge herdwn rith.
Therfore to strengthe vs and conforte vs in this hope
speketh ꝑ apostle the wordes afore sayd/ to this entent
sayenge that all thynges that ben wryten generally
in holy chirche/ and specyally of our lorde Jesu Christ
they be wryten to our doctryne/ that ꝑ pacyence and
conforte of holy scriptures We haue hope/ that is to say
of the lyfe & blysse that is to come in another worlde.
Here vnto accordynge specyally sayth Austyn christ
Goddes sone tooke manhode & in hym he suffered that
longed to man/ and was made medeyn of man/ and
this medeyn is so moche that it may not be thought:
for there is no pryde but ꝑ it may be healed thrugh
the merytes of goddes sone/ whiche is Jesu Christ.
There is no coueityse but ꝑ it may be healed thrugh
his pouerte. Ne there is no lechery but that it may be
healed thrugh his pacyence. Ne there is no malyce
but it may be healed thrugh his grete charite. And
more ouer there is no tynde of wyckednes but that it

shall vanysshe and be kepte fro it/ the whiche beholdeth
inwardly/ and loueth & folowyth the wordes and the
dedes of that man/ in whome goddes sone gaue hym
selfe to vs in ensample of goodlynesse/ wherfore now
bothe men and women/ and of euery age/ and of euery
degree of this worlde is stered to hope of euerlastyng
lyfe. ¶ And for this hope and to this entent with holy
wrytte also ben wrytten dyuers bokes and treatyses of
deuoute men/ not onely to clerkes in latyn/ but also in
englysshe to lewde men & women/ and them that ben
of symple vnderstandynge. Amonge the whiche ben
wrytten deuoute meditacyons of Cristes lyfe/ more
playnly in certayne partyes than is expressed in the
gospell of the foure euangelystes. ¶ And as it is sayd y
deuoute man and worthy clerke Bonauenture wrote
them vnto a relygyous woman in latyn/ the whiche
scripture and wrytynge for the fructuous mater ther-
of sterynge specially for ye loue of our lord Jesu Christ
and also for the playne sentence to comyn vnderstan-
dynge semeth expedyent other souerayntye edyfyenge to
symple creatures. The whiche as children haue nede
to be fedde with mylke of lyght doctryne/ and not with
sadde mete of grete clergye and of hygh contempla-
cyon. Wherfore at the instaunce and prayer of some de-
uoute soules/ to edyfycacyon of suche men or women
as this book wil come out of the forsayd boke/ I purpose
and entende the blyssed lyfe of our sauyour and re-
demptour Jesu Christ/ wrytten in our Englysshe and
vulgare tongue/ with more put therto in certayn par-
tyes. And also with drawynge of dyuerse auctorytees
& matters/ as semeth to the wrytter hereof most spedes
full and edyfyenge to them that be of symple vnder-

standynge and fraylle entendement. Unto the whiche symple soules (as sayntt Bernarde sayth) contemplacyon of the manhode of Chryst is more lykynge/more spedefull & more syker than is hygh contemplacyon of the godhede. And therfore to them is principally to be set in mynde the ymage of Chrystes incarnacyon/passyon and resurrectyon/so that a symple soule can not thynke but bodyes & bodyly thynges/may haue somwhat accordynge to his affectyon/wherwith he may fede & stere his deuocyon. Wherfore it is to vnderstande at the begynnynge as for a principall & generall rule of diuerse ymagynacyons that folowethe after in this boke that the descryuynge of spyches or dedes of god of heuen and aungelles/or other ghostly substaunce ben onely wryten in this maner/& to this entent/that is to saye/as deuoute ymagynacyons & lykenes/stirynge symple soules to the loue of god and desyre of heuenly thynges. For as sayntt Gregory sayth therfore as the kyngdome of heuen lykened to erthly thynges/that by those thynges that ben bisyble/& that man kyndly knoweth/he be stered & rauysshed to loue and desyre ghostly inuysyble thynges ỹ he kyndly knoweth not. Also sayntt Johñ sayth that all those thynges that Jesus dyd/ben not wryten in ỹ gospell/wherfore we mowen to stirynge of deuocyon ymagyn and thynke diuerse wordes and dedes of hym and other that we fynde not wryten/so that it be not agaynst the byleue as the holy man sayntt Gregory and many other grete and notable doctours sayen/that holy Wryte may be opponned/declared & vnderstande in many & diuerse maners and to diuerse purposes/so that it be not agaynst ỹ fayth/byleue/or good maners. And so what

Bernardꝰ ad fratres cartusienses de mõte dei.

Nota pro sano intellectu huius libri.

Gregoriꝰ in omelia Simile ẽ reg.ce.th.

tyme or in what place in this boke is wryte that thus
byd or thus spake our lorde Jesus or other that ben
spoken of and it may not be preued by holy wrytes or
grounded on expresse sayenges of holy doctours it shall
be taken none other wyse than as deuoute meditacion
that longyth to be spoken or done. ¶ And soo for as
moche as in this boke ben conteyned dyuerse ymagy-
nacyons of Crystes lyfe the whyche lyfe fro the be-
gynnynge vnto ꝑ endynge euer was blyssed & without
lynne passynge all ꝑ lyues of all other sayntes as for
a syngulier prerogatyue may worthyly be cleped the
blyssed lyfe of Jesu Cryst. The whyche also by reule
it may not be fully descryued as the lyues of other
sayntes but in a maner of lykenes as the ymage of
mannes face is shewed in the myrrour. Therfore as
for a peryfrynne name to this boke it may skylfully be
called the myrrour of the blyssed lyfe of Jesu Cryst.
Furthermore for to lyke of the profytable and good
mater of this boke the forsayd clerke Bonauenture
spekynge to the woman aforesayd in his prohemye be
gynneth in this maner sentence.

¶ Bonauenture incipit.

Amonge other vertuous commendynges of
the holy virgyn Cecile it is wryten that
she bare alwaye the gospell of Cryst hyd
in her brest that may be vnderstande that
of the blyssed lyfe of our lorde Jesu Cryst wryten in
the gospell the whole seuerayne partyes most deuoute
in the whyche she set hys meditacyon and her thought
nyght and dayes with a clene ꝑ holy herte. And whan



she had so fully all the maner of his lyfe ouergone/ she began agayne/ & so with a lykyng & swete taste ghostly shewynge in that maner the gospell of Christ/ she set & bare it euer in ỹ prenite of her brest. In the same maner I counseyle the that thou do. For amonge all ghostly exercyses I byleue ỹ this is moost profytable and necessary/ & that may bryuge the to ỹ hyest degre of good lyuynge/ ỹ standeth specially in perfyte despysynge of ỹ worlde/ in pacyent suffryng of aduersyteés & in encrease & getynge of vertues. For sothly ỹ shalte neuer fynde where man may so perfytely be taught/ fyrst for to stable his herte agaynst vanytees and de-

Nota tria vtilia de vita xpi.

ceyuable lykynges of the worlde/also to strength hym amonge tribulacions & aduersytees/and ferthermore to be kepte fro vices & to getynge of vertues/as in the blyssed lyfe of our lorde Jesu Chryst/the whiche was euer without defaute moost perfyte. First I saye that besy meditacyon and customable of the blyssed lyfe of our lorde Jesu Chryst stableth the soule and the herte agaynst vanytees & deceyuable lykynges of ỹ worlde

Primum

Exemplū de beata Cecilia.

This is shewed openly in the blyssed virgyn Cecyle before named/whan she fylled so fully her herte of the lyfe of Chryst/that vanytees of the worlde myght not entre in to her. For in all the grete pompe of weddyng where so many vanytees ben vsed/whan the organs blewen & songen she set her hert stably in god/sayenge and prayenge. Lorde kepe my herte & my body clene & not defyled/so that I be not confoūded. Also as to the seconde/wherof haue martyrs theyr strength agaynst dyuers turmentes. But as sayut Bernarde sayth/in that they set all theyr hertes & deuocyon in ỹ passyon & the woūdes of Chryst. For what tyme ỹ martyr standeth with all the body to rent/and neuertheles he is glad and ioyfull in all his paynes/where trowest ỹ is than his soule & his herte/forthy in the woūdes of Jesu/ye the woūdes not closed/but open & wyde to entre in/and els he sholde fele the harde payne/& not mowe bere the payne and the sorowe/but soone saye & deny god. And not onely martyrs/but also confessours/virgyns and all that lyue tyght wysely/despysynge the worlde in many tribulacyons/infyrmytees/and dedes of penaunce/bothe keppynge patyence. And also more ouer therwith ben ioyfull and gladde in soule/as we mowen se alwaye. And why so/but for theyr

Secūdū.

Bernarū de martyribus.

hertes ben moze properly in Chrystes body by deuout medytacyons of his blyssed lyfe/than in theyr owne bodyes. ¶ And as to the thyrde poynt/that is kepeth fro vyces and dylpoleth souerayntly to getynge of vertues/preueth well in that perfeccyon of all vertues is founde in Chrystes lyfe. For where shalte thou fynde so open ensample and doctryne of souerayne charite of perfyte pouerte/of profounde mekenes/of pacyence/& other vertues as in the blyssed lyfe of Jesu Chryst. Therfore sayth sayn̄t Bernard/that he trauayleth in bayne aboute the getynge of vertues/who so hopeth to fynde them ony where but in the lorde of vertues/ whose lyfe is the myrrour of temperaunce & all other vertues. Loo here is grete cõforte and ghostly profyte in deuoute contemplacyon of Chrystes blyssed body/ Wherfore thou that coueyteste to fele truly the fruyte of this present boke/thou must with all thy thought and all thyn entent in that maner make ỹ in thy soule present to those thynges that be here wryten/sayd or done of our lorde Jesu/and that besyly/lykyngly/and abydyngly/as though thou herdest hym with thy bodyly eres/or sethem with thyne eyen done/puttynge awaye for the tyme & leuynge all other occupacyons and besynes. And though it so be that the begynnynge of the mater of this boke (that is the blyssed lyfe of Jesu Chryst) be at his incarnacyõ. Neuertheles we may fyrst deuoutly ymagyn & thynke some thynges done before/as touchynge god and his aungelles in heuen/ and also as anenst the blyssed virgyn our lady sayn̄t Mary in erth/of the whiche is to begyn. And for as moche as this boke is deuyded & departed in to seuen

Tertium

Bernarꝺ sup can. ser. xxij.

partyes after seuen dayes of the weke / & euery daye one partye or some therof to be had in contemplacyon of them that haue therto deuocyon and deuocyon. Therfore as the monday ye ar the fyrst weke daye of ꝑ weke begynneth this ghostly werke tellynge fyrst after the deuoute instaūce and desyre of holy aungelles in heuen for mannes restorynge & his saluacyon to stere man amonge other that daye especyally to worshyp them as holy chirche ꝑ same daye maketh especyally mynde of them. ¶ Also not onely ꝑ matter of this boke is pertynent and profytable to be had in contemplacyon the forsayd daye is to them that will and may but also it longeth to the tymes of ꝑ yere as in Aduent to rede and deuoutly haue in mynde fro the begynnynge vnto the natiuite of our lord Jesus. And therof after in the holy fest of Christmasse and so forth of other matters as holy chirche maketh mynde of them in tyme of the yere. And amonge other who so redeth or herith this boke redde / seyng ony ghostly swetnes & grace there through / praye ye for charite specially for the auctour and the drawer out therof as it is wryten here in englysshe to the profyte of symple and deuoute soules / as it was sayd before. And thus endeth the prohempne and after folowyth the contemplacyon for monday ye in the fyrst partye / and the fyrst chappytre.

¶ Incipit prima pars.

¶ A deuoute meditacyon of ꝑ greete counseyle in heuen for the restorynge of man & his saluacyon. Capitu. j.



After the tyme that man was exyled out of the hygh Cite of heuen by the ryght wyse dome of almyghty god soueraync kynge therof for his trespace & his synne / and so wretchedly lay in prison / & was holden in the bandes of that tyraunt ỹ deuyll of hell / that none myght come agayne vnto that blysled Cite the space of fyue thousande yere and more. All the blysled spirytes of heuen desyrynge the restorynge of theyr company that was fallen downe with Lucyfer / had grete compassyon of so longe myschefe of man that was made to theyr restorynge / & prayed ofte for theyr restorynge. But spe-

cyally & with more instaunce whan they tyme of grace
was come/what tyme as we may deuoutly ymagyn
N.B. all the blyssed company of aungelles gadred togyder
with one wyll & fouerayne deuocyon fell downe pro-
strate tofore ỹ trone of almyghty god kynge of heuen.
And Gabryell vnto whome as sayne Bernarde sayth
was made specyall reuelacyon of Chrystes incarna-
Prefatio cyon in theyr owne name sayd in this maner. Almygh
gabrielis ty lorde/it lyked to your hygh maieste of your endles
goodnes to make of nought that noble and reasonable
creature man for our comforte and our goodnes/that
of hym sholde be made the restorynge of our false com-
pany Lucyfer and his felowes that fell downe fro vs
by apostasye/so that he sholde dwell here in this bys-
sefy place with vs/louyng & worshyppyng you with-
outen ende. But loo good lorde now all they perysshe/
and none is saued. And in so many. M. yere passed we
se none of them all here. Our enemyes haue the victo-
ry/and of them our partye is not restored/but the pry-
son of hell cõtynually fylled/Wherto lord they be borne
vnto grete wrechednes. For though it be done after your
ryght wyfnes & equite/yet sholde it be done after your
mercy/haue in mynde that ye made them after your
owne lykenes/and though theyr forme fathers folyly
and wretchedly brake your commaundement/neuer-
theselle your mercy is aboue all thynge/Wherfore all
theyr eyen ben set vpon you as the seruauntes on the
lordes handes tyll ye haue mercy & helpe them with
a spedefull and a helefull remedy.

¶ Sequitur de contentione inter misericordiam et veritatem.



Erewith began a maner of altercacyon & dysputacyon betwene the foure kynges doughters/ þ is to saye/mercy & soth fastnes/peas & ryghtwysnes. Of the whiche foure/mercy & peas accordynge vnto the aungels prayer aforesayd were fauourable to mannes restorynge. But the other two systers soth fastnes and ryghtwysnes gaynsayd it. As saynt Bernarde by deuoute meditacyon maketh hereof a processe fayre and lõge/but for to take therof shortly as to our purpose at this tyme somwhat in other maner & in other wordes we may ymagyn & thynke thus. Fyrst mercy & peas kneelynge tofore theyr father kynge and lorde of heuen

Bernardꝰ in ser. de annunciatione.

Nunquid in eternū proijciet deus.

by the wordes of the pphete Dauid sayd thus. Lorde shalte þ cast away fro the man wouten ende/or hast þ forgoten to do mercy/& this ofte they reherced. Than sayd our lorde/let call forth your other two systers the whiche ye se redy agaynst you/and let vs se also what they wyll saye hereto. And whan they were comen to gyder/mercy began & sayd in this wyse. My father of

Misericor dia. Mia ei⁹ supoia opera. Mia dñi plena est terra.

mercy it was your wyll euer wouté ende amóge your other doughters my systers to gyue me þ prerogatyue above all other werkes/þ not onely I sholde specially regne here w you in heuen/but also that þ erth sholde be replenysshed w me to so moche vertue/that who so wolde truly & besyly aske my helpe in ony myschefe or nede he shold wout fayle fynde socour & helpe through the medtacion of me. But now loo my dere father that worthy party of erth & your noble creature man in his grete wretchednes & myschefe so longe tyme layenge cryeth cōtinually & axeth after my helpe/& now tyme is come in the whiche but yf ye helpe hym & saue hym

Veritas. Principiū verbor tuo rū vitas.

I lese my name. Here agaynst þ other syster sothfastnes sayd/& ye knowe well my father sothfast god/þ I am begynnynge of your wordes/& after ye made man in so grete worthynes þ ye wedded me to hym in þ condicion þ what tyme he brake your hestes he & all þ came of hym sholde lese theyr dyssed lyfe & be dāpned & dome to deth/wherfore he forsoke me and betoke hym to our

Justicia. Justicia tua iustitia in etnū et lex tua veritas.

enemy & myn the father of lesynge/Wytnes my syster ryghtwysnes/I perysshe & lese my name but he haue deth that he hath deserued. Than spake righteousnes Ryghtwyse lord/thou hast made me gouernour of thy dome euerlastynge wythout ende/& my syster trouth techer of thy lawe/& all though it so be that our syster

mercy be sterred of pyte & a good zele for mannes salua-
cyon/neuertheiesse in that she wolde saue hym þ hath
so greuously forfeyted agaynst you & vs also without due
satisfaccyon she wolde destroye vs bothe her systerne/
that is to saye/trouth & ryghtwysnes/ and fordo our
name. Herewith the fourth syster came forth/that is Par.
to saye/peas/ & fyrst soberly blamynge her systers for
theyr cõtraryous wordes & theyr stryfe/ sayd to them
thus. Knowe ye not well systers that our father hath In pace
ordeyned & made his place onely there as I am/and I fact⁹ est
may not abyde ne dwell there as is stryfe & discencyon loc⁹ ei⁹.
and that is not semely/but fully agaynst kynde to be
amõge vertues/wherfore but yf ye cease of stryfe & be
accorded I must forsake you & my father also. Lo here
is a grete cõtrauersye betwene these foure doughters
of our lorde/and so grete reasons/that it was not seen
how that in mannes saluacyon mercy & sothfastnes/
peas & ryghtwysnes myght fully be kepte & accorded.
Than badde the father of heuen/that for as moche as Pater oẽ
he had cõmytted & gyuen all his dome to his dere sone iudicium
souerayne wysdome/kynge euerlastyng with hym in dedit filio
one godhede/that these foure doughters sholde go to
hym/he to determyne this questyon & to gyue a dome
theron. And than þ kynge souerayne wysdome wrote
the sentence & the dome in this maner/ & toke it to his
chaunceler reason to rede it in his name/sayenge these
wordes. This doughter sothfastnes sayth that she pe
rysshyth & leseth her name but man haue þ deth that
he hath deserued/ & ẅ her accordeth her syster ryght-
wysnes. And on that other syde mercy sayth that she
perysshyth & leseth her name but man haue mercy &
be saued/ & with her accordeth the fourth syster peas/

Judiciū regis. Wherfore to accorde all these togyder/and for a fynall dome in this mater/let be made a good deth of man/so that one be founde without fynne/that may & wyll innocently and for charite suffre deth for man/& than haue they all that they aske. For than may not deth lenger holde hym that is without fynne or trespace/and so he shall perse hym/makynge in hym a hole and waye/through the whiche man may passe & be saued.



¶ In this sentence and dome all the courte of heuen wondrynge and cōmendynge the soueraine wysdom assented well hereto. But ferthermore asked amonge themselfe where that one myght be fonde that sholde

fulfyll & do this dede of charite. And than mercy toke
with her reason/and sought amonge all the ordres of
aungelles in heuen/to se whether ony of them were
able to do this dede/but there was none. ¶ Also soth-
fastnes sought fro heuen to the clowdes bynethe whe-
ther there were ony creature that myght perfourme
it/& they were all vnable. Ryghtwysnes went downe
to erth amonge the hygh hylles/and in to the depe pyt
of hell/whether there was ony man that myght take
this good & innocent deth/but there was none founde
clene of synne/no not the chylde of one dayes byrthe.
And so she wente vp vnto her systers/tellynge that
men had forfeyted and were vnable/and there was
none that myght do that good dede/wherfore they
were all full sory and heuy that they myght not fynde
that one that they desyred. Than sayd peas/wote
ye not well that the prophete sayd/that there is none
founde that may do good. After warde he put to more
and sayth/tyll it come to one/this one man may be he
that gaue the sentence afore sayd of mānes saluacyon/
wherfore praye we vnto hym that he wyll helpe and
fulfyll it in dede/for vnto hym speketh the prophete
in the psalme afore sayd/sayenge. Lorde thou shalte
saue man & beestes after thy grete mercy. But than
was there a questyon amonge the systers commyt-
ted to reason/for to determyne whiche persone of the/
the father and sone and holy ghoost one god sholde be-
come man/and do this mercyfull dede. Than sayd
reason/that for as moche as the persone of the father
is properly ordefull and myghty/the persone of the
sone all wyse and wytty/and the persone of the holy
ghoost moost benygne and goodly/the seconde persone

Dñe in ce lo miseri-cordia tua.

Non est q̄ faciat bo-num non est vsq; ad vnū.

Homines et iumen-ta saluas dñe.

Ratio in-carnatio-nis filij dei.

semeth mooſt conuenyent/ as to the full accorde of the forſayd ſyſters to the ſkylfull remedy of man/ and to the mooſt reaſonable victory of the enemy/ for as touchynge the fyrſt/ yf the perſone of the father ſholde do this dede/ for his drede and myght/ mercy and peas myght ſomwhat haue hym ſuſpecte/ as not fully fauourable to them/ and ſo on that other ſyde/ for the ſouerayne benygnite and goodnes of the holy ghooſt/ trouth and ryght wyſnes myght drede of not full ſatyſfaccyon/ but to mocke mercy/ wherfore as a good meane euen to bothe partyes/ the perſone of the ſone is mooſt conuenyent to perfourme this dede through his ſouerayne wytte and wyſedome. Alſo it ſemeth mooſt ſkylfull remedy to man/ for as mocke as he forfeyted by vnwytte and foly that ſatyſfaccyon be made for hym by ſothfaſt wyſdome/ that is the ſone/ ſo that as he fell to deth by the falſe worde of the feende/ that he ryſe agayne to lyfe by the true worde of god. And as for mooſt reaſonable victory of ỹ enemy/ it is ſkylfull that as he conquered man by wycked ſleyght and falſe wyſdome/ ſo be he ouercomen and bayquyſſhed by good ſleyght and true wyſdome. And whan reaſon had ſayd this verdyte/ the father ſayd it was his wyll that it ſholde be ſo/ the ſone gaue his aſſent therto/ and the holy ghooſt ſayd he wolde werke therto alſo.

Ꝟia ꝫ veritas obuiauerũt ſibi iuſticiã ꝫ pax.

And than fell downe all the ſpirytes of heuen and ſouerayuly thanked the holy Trinite/ the foure ſyſters afforeſayd were accorded and kyſſed togyder. And ſo was fulfylled that the prophete Dauyd ſayd/ mercy and ſothfaſtnes mette louyngly togyder/ ryght wyſnes ꝫ peas haue kyſſed. And thus was determyned and ended the grete coũſeyle in heuen for ỹ reſtorynge

of man and his saluacyon/the whiche processe shal be taken as in lykenes/and onely as a maner of parable and deuoute ymagynacyon sterynge man to loue god soueraynly for his grete merey to man and his endles goodnes. Also to honour and worshyp the blysſed aungelles of heuen for theyr good wyll to man/and for his saluacyon/haupnge contynuall besynes and also to loue vertues/and hate synne that brought man to so grete wretchednes. And thus moche and in this maner may be sayd and thought by deuoute contemplacyon of that was done aboue in heuen before the incarnacyon of Jesu. Now go we downe to erth and thynke we how it stode with his blysſed mother Mary/and what was her lyuynge here before the incarnacyon of our lorde Jesu Chryst that foloweth after.

Of the maner of lyuynge of the gloryous birgyn Mary. Ca.ij.



Es it is wryten in the lyfe of our lady saynt Mary / whan she was thre yere olde she was offred in to the temple of father and mother / and there abode and dwelled tyll she was .xiiij. yere olde. And what she dyd & how she lyued there in that tyme / we may knowe by ꝑ reuelacyons made of her to a deuout woman ꝑ men weneth was saynt Elyzabeth / in ꝑ whiche reuelacions is conteyned amonge other that our lady tolde to the same woman & sayd in this maner. Whan my father & my mother lefte me in the temple / I purposed and set ha-

bly in my herte to haue our lorde god vnto my father/ and ofte sythes with a feruent and grete deuocyon I thought what I myght do pleasynge to god/ so that he wolde vouchesafe to sende me his grace. And here with I was taught and lerned the lawe of my lorde god. In the whiche lawe of all the hestes and byddynges prynсypally I kepte thre in my herte. The fyrst is/thou shalte loue thy lorde god with all thy herte/ with all thy soule/with all thy mynde/and with all thy myght. The seconde/thou shalte loue thy neyghbour as thy soule. And the thyrde is/thou shalte hate thyne enemy/these I kepte truly in my hert/& anone I conceyued and toke all the vertues that ben conteyned in them. For there may no soule haue vertue/but it loue god with all ỹ herte/ for of this loue cometh all plente of grace. And after it is comen/it abydeth not in the soule/but it renneth out as water/ but it so be ỹ he hate his enemyes/that is to saye/vyces & synnes/ wherfore he that wyll haue grace and kepe it/it behoueth that he dysspose and ordeyne his hert to loue and to hate as it is sayd. And so I wyll that thou do in maner as I dyd. I rose vp alway at mydnyght & wente forth before the awter of ỹ temple/and there with as grete desyre & wyll & affeccyon as I coude & myght I asked grace of almyghty god to kepe those thre hestes and all other byddynges of the lawe. And so stādynge before the awter I made seuen petycyons to god/the whiche ben these. First I asked grace of god/through the whiche I myght fulfyll the heste of loue/that is to saye/for to loue hym entyerly with al my hert. The seconde I asked that I myght loue my neyghbour after his wyll & his lykynge/and that he wolde make

Nota pro positum marie.

Tria precepta.

Nota Odiū inimicorū.

Nota oratione marie.

Nota septē petitiones marie.

me to loue all that he loueth. The thyrde that he wold make me to hate and to eschewe all thynges that he hateth. The fourth I aske mekenes / pacyence / benignite / and swetenes / and all other vertues / by the whiche I myght be gracyous & pleasynge to goddes syght. The fyfth petycyon I made vnto god / that he wolde let me se the tyme in the whiche that blyssed mayden sholde be borne that sholde conceyue and bere goddes sone / and that he wolde kepe myne eyen that I myght se her / myne eeres that I myght here her spekе / my tongue that I myght prayse her / my handes that I myght serue her / my fete that I myght go to her seruyce / & my knees wt the whiche I myght honour and worshyp goddes sone in her lappe. In the syxth petycyon I asked grace to be obeysaūt to the cōmaūdynges of the byssshop of the temple. And in the seuenth I prayed god to kepe all the people to his seruyce. And whan the forsayd Chrystes seruaunt had herde these wordes she sayd agayn. A swete lady were ye not full of grace & vertues. And the blyssed mayden Mary answered. Wyte thou well for certayne that I helde my selfe as gylty / moost abiecte & vnworthy to the grace of god as thou. And more ouer trowest thou doughter that all the grace that I had / I had without trauayle. Nay not so / but I tell the & do ȳ to wyte that I had no grace / gyfte / ne vertue of god without grete trauayle / contynuall prayer / ardent desyre / profoūde deuocyon / and with many teres and mothe affliccyon / spekynge / thynkynge / and doynge alwaye as I coude & myght that was pleasynge to god / that is to saye / out take the holy grace through the whiche I was halowed in my mothers wombe. And ther-

With ferthermore our lady sayd/ Wyte thou well for certayne ꝑ there cometh no grace in to mannes soule but by prayer and bodyly affliccyon. And after that we haue gyuen vnto god those thynges that we may though they ben lytell and fewe/ than cometh he in to the soule/ bryngynge with hym so grete and so hygh gyftes of grace/ that it semeth to ꝑ soule that she fayleth in her selfe/ and leseth her mynde/ & thynketh not that euer she sayd or dyd ony thynge pleasyng to god/ and than she semeth in her owne syght more foule and more wretched than euer she was before. All this sentence is conteyned in the forsayd reuelacyons. Also sayne Jherom wrytynge of her lyfe sayth in this maner/ that the blessed virgyn Mary ordeyned to her selfe this maner of rule in lyuynge/ that fro the morne tyde vnto tyerce of the day she gaue her all to prayers. And fro tyerce vnto noone she occupyed her bodyly with weuynge werke/ and efte fro noone she wente not fro prayers tyll the aungell of god came and appered to her/ of whose hande she toke meet to her bodyly sustenaunce/ and so she profyted alway better in the werke and the loue of god/ and so it befell that she was founde in wakynge the fyrst in the wysdome of goddes lawe moost connynge/ in mekenes moost lowe/ in the songe and psalmes of Dauyd moost cõuenyent and semely/ in charite moost gracyous/ in clennes moost clene/ and in all vertues moost perfyte. She was sadde & inuaryable/ so ferforth that she profyted alwaye better and better/ so was there none that euer sawe her wrothe. All her speche was so full of grace ꝑ god was knowen by her tongue. She was contynually dwellynge in prayer and in the lore of goddes lawe/ and alway besy

Hieronymus.

aboute her felowes/that none of them sholde trespace or synne in ony worde/& that none sholde laugh dyssolutely/and also that none of them sholde offende other thrugh pryde or ony other wronge/& euer without faylynge she blysted god. And leest perchaunce by ony gretynge or praysynge she sholde be letted fro the louynge of god/What tyme ony man gretteher/she answered agayn (Deo gratias) that is to saye/thanked be god/wherfore of her straunge fyrst that what tyme holy men ben greted/they saye agayn (Deo gratias) as she sayd. She was fedde of the meet that she toke of the aungelles handes. And that meet that she toke of the bysshop of the temple/she gaue to poore people. Euery daye goddes aūgell spake with her/and as he sholde do to his derr worth syster or mother/so he serued & was obeysaūt to her. Thus moche sayth saynt Jherome of her lyfe. ¶ Ferthermore in her.xiiij.yere that blysted mayden Mary was wedded to Joseph by reuelacyon of god. And than went she home agayn vnto Nazareth/as it is wryten by processe in the story of her Natiuite. But thus moche at this tyme suffyseth to haue in mynde/and in contemplacyon of those thynges that befell before the incarnacyon/the whiche who so wyl well thynke and haue deuoutly in mynde and folowe vertuously in dede/he shall fynde therm full of ghoostly fruyte. Now come we to speke of the incarnacyon of our lorde Jesu Chryst.

¶ Of the incarnacyon of our lorde Jesu/and of the feest of the annunciacyon/and of the gretynge Aue maria. Capitm.iij.



AND whan ỹ plentcous tyme of grace was come/in ỹ whiche the hygh Trinite ordeyned to saue mankynde that was dampned through the synne of Adam for ỹ grete charite that he had to mankynde spirynge hym his grete mercy/& also at the prayer & instaūce of all the blysſed spirytes of heuen/after that the blysſed mayden Mary wedded to Joseph was gone home to Nazareth/ỹ father of heuen called to hym the archaūgell Gabryell and sayd to hym in this maner. Go to our dere doughter Mary the spouse of Joseph/the whiche is moost dere vnto vs of all creatures in erth/and saye to her Petrus Rauen.

that my blyssed sone hath coueyted her shappe & her beaute & chosen her to his mother. And therfore praye her that she receyue hym gladly. For by her I haue ordeyned the helth & saluacion of all mankynde/and I wyll forgete & forgyue the wronge that hath ben done to me of hym here before. Now take hede & ymagyn of ghostly thynges as it were bodyly/& thynke in thy herte as thou were present in the syght of that blyssed lorde/with how benygne and gladde semblaunce he speketh these wordes. And on that other syde holy Gabryell with a lykynge face and gladde chere vpon his knees knelynge/and with drede reuerently bowynge receyueth his message of his lorde. And so anone Gabryell rysyng vp gladde and iocounde toke his flyght fro the hygh heuen to erth. And in a moment he was in a maynes lykenes before the virgyn Mary/that was in her preuy chambre that tyme closed/& in her prayers or in her meditacyons/peraduenture redynge the prophecy of Ysaie as touchynge the incarnacyon.

Bernard And yet as swyftely as he sleewe his lorde was come before/& there he foūde all the holy Trinite or his messenger. For thou shalte vnderstande that this blyssed incarnacion was the hygh werke of all holy Trinite though it so be that onely the persone of the sone was incarnate & become man. But nowe beware here that thou erre not in ymaginacyon of god & of the holy Trinite/supposynge that these thre persones/the father the sone & the holy ghost ben as thre erthly men that thou seest with thy bodyly eyen/whiche ben thre diuers substaunces eche departed fro other/so none of them is other. Nay it is not so in this ghostly substaunce of the holy Trinite/for these thre persones ben one sub-

stance and one god/and yet is there none of these per-
sones other. But yet mayst thou not vnderstande by
mannes reason ne conceyue with thy bodyly wytte.
And therfore take here a generall doctryne in this ma
ter now/for alway what tyme thou herest or thynkest
of the Trinite/or of ỹ godhede/or of ghostly creatures
as aungelles or soules/the whiche thou mayst not se
in theyr ppre kynde with thy bodyly eye/ne fele with
thy bodyly wytte/study not to ferre in that mater/oc-
cupy not thy wytte therwith/as thou woldest vnder-
stande it by bodyly reason/for it wyll not be whyle we
be in this buysshous body lyuynge here in erthe. And
therfore whan thou hereste ony suche thynge in byleue
that passeth thy kyndly reason/byleue sothfastly that
it is sothe as holy chirche techeth/and go no ferther.
And so thou shalte byleue in this mater of the incar-
nacyon that the secõde persone in Trinite goddes sone
of heuen came in to the erth and toke fleshe and blode
of the blyssed virgyn Mary and became very man/&
yet was he neuer departed fro the father or the holy
ghoost in his godhede/but euer was dwellynge styll
with them one very god in heuen. But now for to go
to our purpose of ỹ incarnacyon before sayd/take hede
and haue in mynde as thou were present in the pryuy
chambre of our lady/where ỹ holy Trinite is present
with his aungell Gabryell. O lorde what hous is that
where suche gestes ben/and suche thynges ben done.
For though ỹ the holy Trinite is euery where by pre-
sence of his godhede/neuertheles thou mayst thynke
& vnderstande that he is there in a more specyall ma-
nere by reason of this hygh werke of the incarnacyon.
Gabryel that entred in to Maryes chambre that was

shette fro men/but not fro aūgels as sayth sayut Bernarde knelynge with reuerence began his message in these wordes and sayd. Hayle full of grace our lorde is with the/blysled be ꝑ in women/or aboue all women. Mary than herynge this message and this newe gretynge that she neuer herde before/was astonyed and abasshed/ & no thynge answered/but thought what gretyng this myght be. She was not than abasshed nor troubled by ony byeyous or synfull distroublynge ne agast of his presence/for she was wont to aūgelles presence & to the syght of them/but as ꝑ gospell sayth she was astonyed in his worde/that was a newe gretynge. For he was neuer wont before to greet her in ꝑ maner. And for as moche as in that gretyng she sawe herselfe cōmended and praysed specyally in thre grete thynges in that she was pfytly meke/she must nedes be abasshed in the hygh gretynge/for she was cōmended that she was full of grace/and that our lorde was with her/and that she was blysled aboue all women. And for as moche as ꝑ perfyte meke may not here his praysynge without abasshement and shamefastnes/therfore she was abasshed & astonyed with an honest shamefastnes/& also with drede/for though she byleued well that the aungell sayd sothe/neuertheselle she dredde his worde/for as moche as they ꝑ ben perfytly meke haue ꝑ properte ꝑ they rewarde not theyr owne vertues/but rather taketh hede to theyr owne defautes/wherthrough they may alway profyte vertuously/holdyng in themselfe a grete vertue lytell/& a lytell defaute grete. And so as wyse & ware/as shamefast & dredeful she held her peas & answered not. Here mayst thou take ensample of Mary. Fyrst to loue solytary

prayer & departynge fro men/that ỹ mayst be worthy
aũgels presence. And ferthermore lore of Wysdome to
here or thou speke/& for to kepe scylence/and loue lytell
speche/for that is a full grete and profytable vertue.
For Mary herde fyrst the aungell twyes speke or she
wolde answere ones agayne. And therfore it is an ab-
homynable thynge & grete repreke to a mayden or vir-
gyn to be a grete iangler/and namely a relygyous.
¶ Ferthermore after ỹ gospell the aũgell beholdynge
her semblaunce & knowynge the cause of her abasshe-
ment and drede/answered to her thought/and spake
more homely/callynge her by name and sayd. Drede
thou not Mary/and be thou not abasshed or ashamed
of the praysynge that I haue grette the with/for so is
the trouth/and not onely thou arte full of grace in thy
selfe/but also thou hast founde specyall grace of god/
and recouered grace to all mankynde. For whiche loo
thou shalte conceyue & bere a chylde/and thou shalte
call his name Jesus/that betokeneth sauyour/for he
shall saue from synne and dampnacyon all his people
that truly hope in hym. ¶ Here sayth saynt Bernarde Bernard
God graunt that my lorde Jesus voucheſake to nom-
bre me amonge his people/so that he saue me fro my
synnes. For sothly I drede that many shewen them Nota.
as they were of his people/the whiche he knoweth
not/ne hathe not as his people/and as I drede he
may saye to many that semen in his people more re-
lygyous and more holy than other/this people wor-
shyp me with lyppes/but sothly theyr hertes is full
ferre fro me. But wylte thou knowe whether thou be
of his people/or wylte thou be of his people/do ỹ our
lorde Jesus byddeth in the gospell & the lawe/and the

prophetys/and also that he byddeth by his mynistres and be buxom to his bykers that ben in holy chirche thy souerayns/not onely good and well lyuynge/but also shrewes and cuyll lyuynge. And so lerne of Jesu to be meke in herte. And than shalt thou be of his blysled people. But here now ferthermore what the aungell speketh in prayseng of this childe Jesus/he shall be grete/not in temporall lordshyp and worldly dignite/for that he shall forsake/but he shall be grete god & man/grete prophete in myracles werkynge/grete doctour in sothfastnes prechynge/and a grete conqueroure in myghtyly ỹ deuyll ouercomynge. And so worthyly he shall be called the sone of the moost hyest lorde god/the whiche shall gyue hym the sete of Dauid his father/for he shall take mankynde & be borne in flesshe by consent of his auncestry. And he shall regne in the hous of Jacob euermore/& of his kyngdome shall be none ende. This hous of Jacob is ghostly holy chirche/in the whiche Jesus shall regne in true soules/fyrst ouercomynge synnes & the deuyll here in erth by grace/& after in heuen in blysse withouten ende. Here
Bernard mayst thou saye with sayut Bernarde/desyrynge the kyngdome of Jesu thus. Come my lorde Jesu & put awaye sclaunders of synne fro thy realme/that is my soule/so that thou mayst regne therin as thou ought to do. For couetyse cometh and chalengeth his realme in me. Presumpcyon coueyteth to be my lorde. Pryde wolde be my quene. Lechery sayth I wyll regne. Detraccyon/enuy/wrathe & glotony stryueth whiche of them shall principally regne in me. And I in as moche as I may agaynstande theym. But thou my lorde Jesu destroye them in thy vertue/and take thou thy

realme and thy kyngdome in me. For I haue no true kynge but the my lorde Jesu. And whan ỹ aũgell had tolde the condicyons and the worthynes of his childe Jesus to that meke mayden Mary/that was chosen to be his mother. Than she spake fyrst to ỹ aũgell/not diedynge his wordes/ne of her cõceyuynge/ne vnto wedlegynge ne forsakynge ỹ mayelynge before sayd of his gretynge/but wyllynge to be more playnly certyfyed of that she dredde moost/that was that she sholde not lese her maydenhede/asked of the aũgell the maner of her conceyuynge in these wordes/how & of what maner sholde that be done/syth I knowe no man fleshely And I haue made a vowe to kepe me chaste vnto my lorde god without fayle/and I shall neuer deale with man fleshely. And than the aũgell answered & sayd to her. It shal be done by the werkynge of ỹ holy ghoost that shall lyght into ỹ in a synguler maner/& through his vertue that is moost hyghest thou shalte conceyue sauyng thy maydenhede/& therfore that holy thynge that shall be borne of the/shall be named goddes sone. And in cõfortе ferthermore hereof the aũgell sayd/loo Elisabeth thy cosyn that is olde & was barayne/hath conceyued a childe now.vj.monethes passed/for there shall no thynge be impossyble to god. Now take here good hede & haue in mynde how fyrst al ỹ holy Trinite is there abydynge a fynall answere & assent of the glorious virgyn Mary/takyng hede and beholdyng lykyngly her shamefast semblaũce/her demure maners & her wyse wordes. And ferthermore how all the blyssed spirytes of heuen/and all the ryght wyse kynynge men in erth/and all the chosen soules that were that tyme in hell/as Adam/Noe/Abraham/Dauid/and Bernard

all other desyred her assent / in the whiche stode the saluacyon of all mankynde. And also how the aungell Gabryell standyng with reuerence before this lady enclynynge / & with mylde semblaūce adyreth the answere of his messagr. And on that other syde take hede how Mary stode sadly with drede & mekenes in grete auysement / haupnge no pryde ne vayne glory / for all the hygh prayseyng before sayd. But those souerayne gyftes of grace that she hath herde gyuen to her ỹ neuer were gyuen to creature before all she ascribed onely to the grace of god / lerne ỹ than by ensample of her to be shamefast vertuously & meke / for without these two vertues maydenhede or virgynite is but lytell worth

Bernard For as sayne Bernarde sayth / virginite is a fayre vertue / but mekenes is more necessary. For thou mayst be safe without ỹ fyrst / but without the other that is mekenes ỹ mayst not. In so moche that I dare hardly saye that without mekenes / the virginite of Mary had not ben pleasynge to god. For but Mary had ben meke / the holy ghost had not rested on her sayth sayne Bernarde. At the last as the ende of the gospell sayth / the mylde mayden Mary whā she had herde & wysely vnderstode the aūgels wordes by good auysement gaue her assent in this maner / as it is wryten in her reuelacyons / she kneled downe with souerayne deuocyon / holdynge vp bothe her handes / & lyftyng vp her eyen to heuen sayd these wordes. Loo here the handmayden & ỹ seruaūt of my lorde / be it done to me & fulfylled after thy worde. And so in these meke & lowe wordes of Mary at ỹ ende ỹ hast ensample of grete mekenes / as ỹ haddest in her sylence at ỹ begynnynge. Loo she is chosen goddes mother / & of the aūgell called full

of grace / & she named herselfe his handmayden. And no wonder. For as sayne Bernard sayth. Mekenes is euer wont to be ſlawe with ꝑ grace of god. But this mekenes was not lytel / for as he sayth / it is not moche to prayse mekenes in abiectyon / but it is a grete vertue & seldom seen mekenes in worshyp. As soone than as she gaue her answere / goddes sone entred in to her wombe / & through werkynge of the holy ghost was made man in very flesshe and blode taken of her body and not as other chyldren conceyued & borne by kynde be shapen membre after membre / and after that the soule shedde in to the body / but anone at the fyrst instaunce was full shapen in all membres / and all hole man in body and soule / but neuertheleſſe full lytell in quantite. For after he waxed more & more kyndly as other chyldren done. So that at the fyrst he was full perfyte god & man as wyse & as myghty as he is now And whan this was done / Gabryell knelynge downe with our lady / & soone after with her rysynge vp / toke curteyſly his leue of her w a deuoute & lowe bowynge to the erth / & so vanyſhed away fro her with a swyfte flyght / & toke his waye to heuen agayne tellynge and certyfyenge the holy courte of heuen his message fulfylled / and that that was done in erth. And than was there a newe ioye and a newe feest / and full moche myrth and solempnite. After warde our lady fulfylled and enflamhed with the holy ghost and in the loue of god more brennynge than she was before felynge that she had conceyued / kneled downe and thanked god of that grete gyfte / meekely beseechynge hym & deuoutly prayenge that he wolde sende her grace & teche her so that all that were after to come and to be done aboute

Bernard

Nota.

his dyuyne sone that he myght fulfyll them & do them without defaute. And thus moche touchynge the gospell & the processe of the incarnacyon of Jesu Chryst.

Of the feest of the Annũciacyon. And of those thynges that befell that daye.



Take good hede now & vnderstande how worthy this feest & this solempnite is / & haue therfore a ghostly myȝed / & make a spyrytuall feest in thy soule thãkyng god thereof. For ferthe was neuer herde before / for this is the solempnite of the holy Trinite the father and sone & holy ghost / by whom this soueraygne werke of incarnacyon was wrought and fulfylled / as it is sayd before. This also is a spyrytuall feest of our lady sayne Mary / the whyche as this daye was chosen of the father of heuen vnto his dere doughter / and of the sone vnto his mylde mother / and of the holy ghost vnto his spouse. This daye is also a spyrytuall solempnite of all the thylled spyrytes of heuen / for as this daye was begon the restoreynge of theyr company and felawshyp that fell downe by the synne of Lucyfer. But soueraynly this daye

is a hye feest and a speyall solempnite of mankynde. For this daye was mankynde souerayuly worshypped/in that he was vnyed & knytte to the godhede in Chryst without departyng. And this daye began the heele & the redempcyon of mankynde/and the reconcylynge to the father of heuen. For vnto this tyme god was wroth with mankynde for ỹ synne & the trespace of our forne fathers. But fro this tyme forth he may no lenger be wroth/seynge his dere sone become man. And therfore this daye is called skylfully the plente of tyme to man. And so this daye oweth euer to be had in mynde of man and woman. For this daye was man made to the lykenes & the ymage of god/& set in that ioyfull place of paradyse/and for to haue lyued euer without deth/and this daye the fyrst man Adam by the fruyte of the tree forboden/defourmed in hym the ymage of god/and lost that ioyfull place/and was dampned to deth without endyng. But this daye the seconde Adam Jesu Chryst god and man refourmed this ymage in his incarnacyon/& after by vertue of ỹ blyssed fruyte of his body hangynge on the tree of the crosse/restorynge to man blysse and lyfe euerlastynge. Also this daye the fyrst womā Eue through pryde assentynge to the serpent the deuyll of hell was cause of mānes dampnacyon. And this daye ỹ mayden Mary through mekenes/byleuynge to the aungell Gabryell was cause of mānes saluacyon. And so this daye man hath mater of grete ioye & of grete sorowe. Fyrst of the grete ioye/for the souerayne goodnes and grace of god done to hym/& also of grete sorowe for his synne/& vnkyndnes done to god agaynwarde. And thus mayst ỹ haue thy cōtemplacyon of this daye/and of this feest

blysſed of Chryſtes incarnacyon & our ladyes annunciacyon. And for as moche as that blysſed gretynge of the aūgell Gabryell/wher with we honour and greet our lady euery day is groūded in this goſpell/as thou haſt herde before. Therfore I ſhall tell the ſom what more hereof/as me thynketh to ſtere thy deuocyon the more in ſayenge of that gretynge Aue maria.

Aue maria annūciatio humilitas.

AS I conceyue this gretynge in maner as holy chirche hath ordeyned it to be ſayd/hath .v. partyes/in the whiche may be vnderſtande ſperyally the .v. ioyes of our lady. And in thoſe .v. ioyes fyue vertues that ſhe had in them ſoueraynly above all erthly creatures/the whiche ben/mekenes/chaſtite/fayth/hope & charite. In ỹ fyrſt parte of this gretynge that ſtandeth in theſe two wordes/Hayle Mary/ỹ mayſt vnderſtande the fyrſt ioye that ſhe had in her annūciacyon of Jeſu gracyous conceyuynge/of ỹ whiche mekenes was the groūde as thou haſt herde before. And as theſe wordes Hayle Mary ben ỹ fyrſt & the begynnynge of this gretynge/ſo this feeſt was the begynnynge of ỹ groūde of all other. And as it was ỹ begynnynge of Maryes ioye & all mankynde/ſo is mekenes the begynnynge & the groūde of all vertues. And therfore in theſe forſaid wordes hayle Mary/thou mayſt ſkylfully vnderſtande the fyrſt ioye that ſhe had in her annūciacyon of ỹ conceyuyng of her blysſed ſone Jeſu and that ſpecially through the vertue of mekenes.

Gra ple na natiui tas caſti tas.

In the ſeconde partye that ſtandeth in theſe wordes Full of grace/may be vnderſtande the ſeconde ioye ỹ Mary had in Jeſus natiuite & her ioyfull berynge/in ỹ whiche ſhe had ſoueraynly the vertue of chaſtite & of clen-

nes/ & therfore than was she full of grace in that/that she clene mayden & mother bare Without sorowe/that neuer dyd woman but she all onely. In ỹ thyrde parte that is in these wordes/our lorde is With the/may be vnderstande the thyrde ioye that she had in her sone Jesus gloryous vprysyng/specyally by the vertue of stedfast fayth & true byleue. For fro his deth vnto that tyme he dwelled all onely With her by stedfast byleue that she had/that all his apostles & disceples were departed fro hym by myslyeue & despayre that he was god. And therfore the fayth of holy chirche those thre dayes stode all onely in her/so in ỹ tyme it myght specyally be sayd to her/our lorde is w̃ the/that is to saye by true fayth & byleue/& after at his vprysynge more specially by his bodyly presence/fyrst to her apperyng was fulfylled/our lorde is With the. In ỹ fourth parte that is in these wordes. Blysſed be thou in all women/or aboue all women may be vnderstãde ỹ fourth ioye ỹ she had in the syght of her sone Jesu/myghtyly to heuen ascendynge/in ỹ whiche syght the hope that she had in his godhede was fully strengthed & confermed/seynge that other women neuer dyd/that was that parte that he toke of her in flesshe & blode bodyly through the myght of the godhede borne vp to heuen/ and so hoppynge without drede that she sholde folowe after/ Well than myght it be sayd that tyme & now to her/blysſed be thou soueraynly in women/seynge thy sone Jesu myghtyly ascendyng. In ỹ fyfth parte/ỹ is blysſed be the fruyte of thy wombe Jesus/may be vnderstande the last ioye that she had in her sone Jesu/ Whan he toke her vp w̃ hym to blysse/& there worshyp fully crowned her quene of heuen euerlastynge/than

Dñs tertiꝰ Resurrectio fides

Benedicta tu in mulieribus

Ascensio spes.

Benedictꝰ fructꝰ vẽtris tui.

Assũptio charitas.

was her desyre & loue fulfylled/whan she was endelesly thrꝛough plente of charite knytte to her blysſed sone Jesu/& he to her/& so fedde with ꝑ blysſed fruyte that she coueyted no moꝛe/foꝛ she was there thrꝛough fylled of al goodnes/blysſe & ioye withouten ende. And thus shoꝛtly in the fyue partyes of this gretyng Aue maria may be vnderstande the.v.ioyes of the blysſed Mary with.v.vertues that she had soueraynly in them/as I haue now sayd/the whiche gretynge after ꝑ comyn vnderstandyng may be thus sayd in englysshe. Hayle Mary full of grace our loꝛde is with ꝑ/blysſed be thou soueraynly in women/& the fruyte of thy wombe Jesus euer blysſed be. And yf ꝑ lyst in this gretynge specifye the fyue ioyes with the fyue vertues beforꝛe sayd thou mayst saye thus in shoꝛte woꝛdes. Heyle Mary mayden meke & grette of the aungell Gabꝛyell in Jesu gracyous cõceyuynge. Full of grace as mother chaste without soꝛowe oꝛ payne thy sone Jesu blysſed berꝛge Our loꝛde Jesu is & was with the bꝛyght fayth at Jesu ioyfull bꝛyꝛsynge. Blysſed be thou soueraynly in women by sadde hope seynge thy sone Jesu to heuen myghtyly ascendyng. And blysſed be the fruyte of thy wombe Jesus in euerlastynge blysſe thrꝛough perfyte charite the quene of heuen gloꝛyously crowdynge. Be thou our helpe in nede/& socour vs at our last endyng. Amen. Sythen than the pꝛocesse of the blysſed incarnacyon of Jesu/and the begynnynge & mynde of the ioyes of the blysſed mother Mary and the grounde of saluacyon of mankynde is conteyned in this gospell Missus est. as it is sayd/& as thou hast herde beforꝛe with grete deuocyon & ghostly desyre owest thou and euery chꝛistẽ creature to here this gospell & woꝛshyp

Nota oꝛacionem.

therin Jesu that so became man for our sake and his blyssed mother Mary. To whose worshyp and profyte of thy soule & myne this shorte treatyse is wrytten.

How our lady wente to Elizabeth and mekely grette her. Ca.iiij.



After the processe of the incarnation of Jesu before sayd / the blyssed mayden Mary hauynge in mynde the wordes of the aungell conceyuynge her cosyn Elizabeth / she purposed to vysyte her / & to thanke god wt her / & alle to mynyster & to serue her. And so with her spouse Joseph she went fro Nazareth to her hous beside Jerusalem / that is the space of thre score myle and fourtene / or there aboute. She tarryed not and lette not for the longe & dyseasy waye / but anone she wente with haste / for she wolde not longe be seen in open amonge folke. And so she was not heuyed ne charged by the conceyuynge of her sone / as comynly ben other wome / for our lord Jesu Christ was not chargeable to his mother. Now take heede how that our blyssed lady quene of heuen and of erth goth alone with her spouse / and that not vpon a hors

Nota humilitatez marie cõtra põpãm seculi.

but on fote. She ledeth not with her many knyghtes and barons/ne the grete company of houre maydens and damoyfels/but fothly there goth with her a more better company/& that is pouerte/mekenes/& honeft shamefastnes/they and the plente of all vertues/and the beft of all that our lorde god is with her. She hath a grete and a worfhypfull company/but not of the vanite and the pompe of the worlde. And what tyme she came & entred in to the hous of zachary/she grette his wyfe Elizabeth in this maner. All heyle my dere fyster Elizabeth. And anone herewith Elizabeth glad & toyfull/and lyghtned through the holy ghoft rose vp and cleped her worthyly and tenderly cryenge for ioye and fayenge thus, Bifsed be thou amonge all women/& bifsed be the fruyte of thy wombe. And wherfore/or of what deferuynge is this befallen me/ŷ the mother of my lorde fholde come to me. &c. And fo forth in the wordes of the golpell. And fo what tyme that our lady bifsed Elizabeth/Johan in his mothers wombe was fulfylled with the holy ghoft/& alfo his mother/ and not fyrft ŷ mother tofore the fone/but the fone fulfylled ŷ mother through his deferuynge/in as moche as in hym was more fully the grace of ŷ holy ghoft/& fyrft he felte & receyued grace/for as he felt ŷ comynge and the preſence of our bifsed lady fayut Mary/fo he felte the comynge of our lorde Jefu Chryft. And therfore he within forth ioyed/and fhe fpake & prophecyed without forth. Beholde now & take good hede/what and how grete vertue is in ŷ wordes of ŷ glorious virgyn Mary/in that that one pronouncynge of them is gyuen ŷ holy ghoft. For fhe was fo fully replenyfhed with hym/that through her merytes and deferuynge

the same holy ghost also fylled other. Than to the wor-
des of Elizabeth/ Mary answered and sayd. My soule Magni-
magnyfyeth our lorde/ and my spiryte is gladde and ficat.
reioyceth in god my sauyour/ and so forth sayenge and
fulfyllynge that cantycle of ghostly ioyenge & louynge
that is Magnificat/ as it is conteyned in the gospell.
And whan she had done/ they wente to syt togyder.
And our lady of her souerayne meknes set her downe
in the lower place at Elizabethes fete. But she anone
rysynge vp wolde not suffre her/ but toke her vp/ and
so they sate downe togyder. And than asked our lady
of Elizabeth the maner of her conceyuynge. And she
agayne of the maner of her conceyuynge/ and so they
tolde eyther to other gladly the grete goodnes of our
lorde/ and lauded and worshypped god of eyther con-
ceyuyon. And so in thankynge god and ghostly myrth
they contynued dayes & nyghtes. For our lady dwel- Nota hu-
led there the space of thre monethes/ seruynge Eliza- militatē
beth in all that she myght/ meekely/ reuerently and de- marie.
uoutly as a seruaūt/ forgetynge that she was goddes
mother & quene of all the worlde. O lorde what hous
was that/ what chambre & what bedde in the whiche
dwelled togyder & rested so worthy mothers/ with so
noble sones/ that is to saye/ Mary & Elizabeth/ Jesus
and Johan/ & also with them dwelled those worshyp-
full olde men Zacharye & Joseph. This was a blyssed
company of men & women & of children. In this fore- Nota bñ.
sayd processe of the visitacyon of our lady We haue en-
sample/ that it is lefull & ofte spedefull deuoute men &
women to vysyte other for edificacyon and ghostly re-
creacyon/ & namely the yonger to þ elder/ so that it be
done in due tyme/ & other lefull meanes/ and also that

the gyftes of grace may be certyfyed to other for edifycacyon in tyme/so it be not done for vayneglory/but to goddes worshyp. Also yf we take good hede to ỹ wordes of Mary & Elizabeth/all they were in lowynge of themselfe/& to worshyppynge of god/and in magnyfyenge hym in all his werkes/& tellyng his grete mercy shewed to mankynde to stere man to the loue & the worshyp of god. Ferthermore whan the tyme of Elizabeth was come she was lyghtned and bare chylde/the whiche in token of his grete holynes our lady lyfte vp fyrst fro ỹ grounde/& after besyly dyght & treated as it longed to hym/& the chylde as vnderstandynge what she was/set his eyen sadly vpon her whan she wolde take hym to his mother, he turned his heed & his face to her/as hauynge in her all onely his lykynge/& she gladly played with hym/& louely cleped & kyssed hym And here may we se ỹ grete worthynes of this chylde For there was neuer none other before ỹ had so worthy a berer. After on the. viij. daye as the lawe wolde the chylde was circũcysed/& named Johñ by myracle of god/as the gospell telleth/& the mouth & tongue of zacharye before loked for vntrowynge was than opened and so he ꝓphecyed sayenge. Blyssed be our lorde god of Israell/for he hath vysyted through grace & made redempcyon of his people/and so forth as it is conteyned in the gospell. And so in that hous these two noble cantycles/that is to say Magnificat and Benedictus were fyrst spoken and made. And our lady standynge that tyme within some curteyne/for she wolde not be seen of them that were comen to the circũcisyon of that chylde Johñ/lystened besyly & herde entently ỹ cantycle Blñdict⁹ in whiche was made mynde of her bys-

B. De natiuitate. S. Johānis baptiste.

Blñdict⁹ dñs de⁹ israel.

led sone Jesus / and all she kepte in her herte / as she that was moost wyse and full of grace. And at the last whā all this was done / she toke her leue at Elizabeth and zachary and blysſed the chylde Johan & so wente home agayne to her owne hous in Nazareth. Now here bethynke the & haue in mynde the grete pouerte of her in this goynge agayne to her owne hous. For there shall she neyther fynde bꝛeed ne wyne / ne other neceſſaryes / and therwith she had neyther poſſeſſyon ne money. And whan she had all thoſe thꝛe monethes dwelled with them that were plenteous & hauynge / now she turneth agayne to her owne pouerte and bare hous / where she behoueth to gete her lyuelode with her owne handes & bodyly trauayle / and herof moche ought we to haue compaſſyon / and to be ſtered to the loue of vertuous pouerte by the enſample of her / blyſſed may she euer be. Amen. nota pau pertatem Marie.

How Joſeph thought to leue pꝛyuely our lady ſaynt Mary. Capim.v.

What tyme that our lady & Joſeph her ſpouſe dwelled togyder / and her blyſſed ſone Jeſus daye by daye encreaſed bodily in his mothers wombe. At the laſt Joſeph ſeynge her grete wꝫ chylde and beholdynge her not ones but oftꝛe ſythes was ſoꝛy and gretly dyſtourbled made her heuy chere & turned away his eyen oft ſythes fꝛo her. And as in a perpleꝛi te / thought what he myght beſt do. Foꝛ on that one ſyde he ſawe her lyfe ſo holy / & no token of ſynne in her neyther in countenaūce / ne in wozdes / ne in dede / that he durſt not openly accuſe her of auoutry. And on that N.

B other syde he knewe not how that she myght receyue but by man/ Wherfore he thought ꝑ he wolde pryuely leue her. Sothly it may be sayd of hym that is wryten in the gospell to his prayse/ that is to saye/ that he was a ryghtwyse man/ that shewed well this dede of grete bertue. For sythen comynly auoutry of the woman is to the man occasyon of the mooste shame/ mooste sorowe/ & as a maner of woodnes/ neuertheleſſe he vertuously tempred hymselfe & wolde not accuse her/ ne auenge hymselfe/ but pacyently suffrynge ꝑ lemynge wronge & ouercomynge hym selfe with pyte/ thought that he wolde pryuely leue her. This is an open ensample of repreſe to ialous men that be so suſpicyous/ that at the leeſt coũtenaũce of louely speche of theyr wyues with other men haue them suſpecte of auoutry. Also yf we here take good entent/ we may se bothe in Joseph & also in Mary a fructuous doctryne/ how that we shall pacyently suffre trybulacyon. And how that god suffreth his chosen soules to be diſeased & tempted for the beſt & to theyr mede. For wyte ye well our lady was not here without trybulacyon and grete dyſeaſe what tyme she sawe her husbande so dyſtourbled/ & neuertheleſſe she suffred & helde her peas meekely/ and kepte pryuy that grete gyfte of god/ and chase rather to be holden as wycked/ vicyous & vnworthy/ than she wolde make open ꝑ grete sacrament of god/ & to speke and tell thynge ꝑ myght seme to her prayse/ booſt or tactaũce. But here with she prayed to god ꝑ he wolde sende remedy in this caſe/ & that he wolde & it were his wyll/ put awaye fro her husbande this trybulacyon & this dyſeaſe. And so our lord that suffreth & ordeyneth all thynge for the beſt to cõforte of bothe sent his aun-

Nota de tribulatione patiẽter sustinẽda.

Nota humilitatẽ marie.

Nota M.

gell/the whiche appered to Joseph in his slepe & sayd that he sholde not drede to take vnto hym Mary his spouse/but truly and gladly dwell with her. For that that she hath conceyued was not by man/but by the werkynge of the holy ghost. And so after trybulacyon cometh grete ioye and comforte. In the same maner it sholde fall with vs/yf we coude well kepe pacyence in tyme of aduersyte/for our lorde god after tempest sendeth softe & mery wether/and it is no doubte that he suffreth no temptacyon fall vnto his chosen but for theyr profyte. Than after this reuelacyon Joseph asked our lady of this wonderfull conceyuynge. And she gladly tolde hym the ordre and the maner therof. And so Joseph dwelled and abode ioyfull with his blyssed spouse Mary/and with chaste & true loue so feruently loued her/that it may not be tolde/and besyly in all thynges toke hede to her. And our lady agayn warde trustyngly dwelled w̄ hym. And so in theyr bothe pouerte they lyued togyder with grete ghoostly myrth. Nota de patiẽtia.

¶ Herewith our lorde Jesus also as reclusse and closed in his mothers wombe the space of.ix. monethes in maner of other chyldren pacyently and benygnely suffreth and abydeth the due tyme of byrthe. Lorde god how moche owe we to haue compassyon/that he wolde for our sake entryne to so profounde mekenes. Moche ought we to desyre & loue the vertue of mekenes/& yf we wolde haue besyly in mynde how ỹ hygh lorde of so grete maieste so moche lowed hymselfe/sholde we neuer be lyft vp to vayne pryde and reputacyon of our selfe. For of this one benefyte of so longe reclusyon for our sake/we may neuer be able nor worthy to recompence hym. But neuertheless knowe we all this. Nota. Nota de humilitate.

truly in hrte/ & with all our affeccion deuoutly thãke
Nota pro reclusis & religiosis We hy/specyally We that be religyous/that he Wolde take vs fro other and gracyously to departe vs fro the Worlde. So that in this (though it be lytell) somwhat We yelde hym/that is to say/that We stande perseuerauntly in his seruyce. For sothly this is all onely his benefyce of grace/& not our deseruynge/& that a grete benefyce & Worshypfull/in that that We be not reclused to payne/but to grete sykernes. For We be set as in a hygh and stronge toure of relygyon/vnto the Whiche the venymous arowes of this Wycked Worlde/& the dyssourblynge tempestes of that bytter see may not attayne or come/but in our defautes & foly. But for as
N. moche as bodyly enclosynge is lytell Worth or nought Without ghostly enclosyng in soule/therfore thou that arte enclosed bodyly in cell or in cloyster/yf thou Wylte be With Jesu vertuously enclosed in soule. Fyrst thou must With hym anenst thy selfe in thyn owne reputacyon become a chylde through perfyte meknes. Also thou must kepe and loue scylence/not spekynge but in tyme of nede or edificacyon. And ferthermore or thou be borne/that is to saye/or ꝑ shewe thy selfe outwardly by Worde eyther by oppynyon of ꝑfeccyon/thou must abyde the tyme of.ix.monethes/that is Whyle thou arte not perfytly groūded in vertues/& in knowynge of goddes lawe for the nombre of the.x.commaundementes betokeneth perfeccyon of the lawe/& therfore that that is lesse betokeneth imperfeccyon/Wherfore as the chylde that is borne before his kyndly tyme is vnable to thryue/so who so Wyll shewe hym outward by Wordes or by dedes holy & perfyte or the tyme that he be perfytly growen & shapen in vertues Withinforth

he is vnable to stande as a man in tyme of temptacyon by ghoostly strength/and to profyte of other and of hymselfe/Wherfore closyng and withdrawynge to our power all our mynde fro vanite and lustes of the worlde/bely We vs to cõferme vs in clenlynes of herte to our lorde Jesu/that for our sake Wolde be so closed in the Wombe of his blysfed mother Marye. Also to stere vs to compassyon & to suffre With Jesu penaūce and dysease in this Worlde/We shulde consyder & haue in mynde that he Was in cõtynuall affliccyon fro the fyrst tyme of his conceyvyng vnto the last tyme of his deth/specyally and prynccypally for that he knewe his father of heuen/Whome he loued souerayntly/so in vnWorshyp of synfull men and forsaken for mawmettry and mysbyleue/and of the grete compassyon that he had to the soules made to his ymage so Wretchedly and for the moost party dampned. This Was to hym more payne than his bodyly passyon & deth. For Why to put awaye mysbyleue and destroye this dampnacyon/he suffred that deth and that passyon. And so shulde euery true louer of Jesu haue compassyon and be inWardly sory/not onely for the mysbyleue of the Iewes and sarasyns and theyr dampnacyon/but also and moche more for the Wycked lyuynge of vntrewe chrysten men/in so moche that shulde be to hym more passyon and ghostly dysease Whan he knewe or sawe a soule perysshe through deedly synne/than the losse of ony Worldly catell/or than his owne bodyly deth/for that Wyll charite. And so in this forsayd processe We haue profytable doctryne and good ensample/fyrst in our lorde Jesu of penaunce suffrynge/of perfyte cha-

rite and true compassyon. Also in his mother Mary of profounde mekenes and pacyence in trybulacyon/ and in her husbande Joseph of vertuous ryght wyl-nes agaynst false suspeccyon. And yf we wolde wyte why and wherto our lady was wedded vnto Joseph sythen he had not to do with her bodyly/ but she was euer clene mayden. Hereto answeryng ben thre skyl-les. Fyrst for she sholde haue cõforte and solace of man to her bodyly seruyce and wytnes of her clene chastite The seconde is/ that the meruaylous byrth of goddes sone sholde be hydde and preuy fro the deuyll. And the thyrde/ that she sholde not be diffamed of auoutry/ and so as worthy the deth after the lawe to be stoned of the Iewes. And thus endeth the fyrst parte of this booke that standeth in contemplacyon for the mondaye/ and fro the tyme of Aduent vnto the natiuite of our lorde Jesus/ whose name with his mother Mary be euer blysled Withouten ende. Amen.

Quare ego maria fuit desponsata Joseph.

¶ Of the natiuite of our lorde Jesus. Ca.vj.



AT what tyme that .ix. monethes fro the conceycyon of our blyssed redemptour Jesus drewe to an ende / Cezar Juguste the Emperour of Rome sente out a commaundement or a heste / that all the worlde subiecte to hym sholde be descryued / so ỳ he myght knowe the nombre of relygyons / of Cites / and of the hedes longynge to them that were subiecte to the Emperoure of Rome. And therfore he ordeyned ⁊ badde that all men where so euer they dwelled / sholde go vnto the Cite of theyr fyrst byrth and propre lygnage / wherof Joseph that

was of the lygnage of Dauid/whose Cite was Beth leem/tooke with hym his blyssed spouse Mary/that was that tyme grete with chylde/and went fro Nazareth vnto that Cite Bethleem/there to be nombred amonge other as subiecte to the Emperoure. And so ledynge with them an oxe and an asse they wente all that longe waye togyder as poore folke/hauynge no moze worldly good but those two beestes. And what tyme they came vnto Bethleem/for the grete multytude that was therin ỹ same tyme for the same cause they myght gete no lodgynge/but in a comyn place bytwene two houses that were byled aboue for men to stande there for the rayne/& was cleped a dyuerlozy They were neded to rest in and abyde all that tyme/in the whiche place Joseph that was a carpenter made them a closer and a cratche for theyr beestes. Now take here good hede/and haue in wardly compassyon of that blyssed lady and mayden Mary/how she so ponge and of so tender age/that is to saye/of.xv. yere and grete with childe as nygh the byrth trauaylynge that longe waye of.xl.myle and.x.or moze in so grete pouerte. And yet whan she came to the Cite afore sayd there she sholde rest/and asked herbozowe in dyuerse places shamefully amonge vnknowen folke/all they refused them and let them go. And so for nede at the last they toke as for herbozowe that comyn place afore sayd. But now fer thermoze for to spede of the blyssed byrth of Jesu/& of the clene & holy delyuerance of his dere mother Mary/as it is wryten in party by reuelacyon of our lady/made hertof vnto a deuoute man. Whan tyme of that blyssed byrth was comen/that is to saye/the sonday at mydnyght goddes sone of heuen

as he was conceyued in his mothers wombe by the holy ghost without sede of man / so goynge out of the wombe without trauayle or sorowe / sodeynly was vp on hygh at his mothers fete. And anone she deuoutly enclynynge with souerayne ioye toke hym in her armes / & swetely clepynge & kyssynge layde hym in her lappe / & with a full pappe as she was taught of the holy ghost wasshed hym all aboute vp her swete mylke and so wrapped hym in the keuercheke of her heed / & layde hym in the cratche / and anone the ore & the asse knelynge downe layde downe theyr mouthes in the cratche / brethynge at theyr noses vpon the childe that they knewe by reason that in that colde tyme ỹ chylde so symply couered had nede to be warmed in that maner. And than his mother knelynge downe worshypped & loued god in wardly / thankynge and sayenge in this maner. Lorde god holy father of heuen I thanke the with all my herte that ỹ hast gyuen me thy dere sone / & I honour ỹ almyghty god goddes sone & myn. Joseph also honourynge & worshyppynge the chylde god & man / toke the sadell of the asse & made therof a quysshyn for our lady to syt on / and a suppoyle to lene to / and so that the lady of all the worlde in that symple araye besyde the cratche / hauynge her mylde mode & her louely eyen with her inwarde affeccyon vpon her dere worthy swete childe. But in this poore and symple worldly aray what ghostly rychesse and inwarde comforte and ioye she had / may no tongue tell / wherfore yf we wyll fele the true ioye and comforte of Jesu / we must with hym & with his mother loue poucrte / mekenes & bodyly penaunce / as he gaue vs ensample of all these here in this byrth & fyrst comynge in to this

Primū de pauptate

Notabñ.

Secūdū de humilitate.

Tertium Corporalis afflictio.

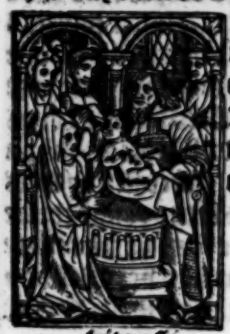
Worlde. For of ỹ fyrst that is pouerte/ sayne Bernarde in a sermon of the natiuite of our lorde/ tellyng how he was borne to the confort of mankynde/ sayth in this maner. Goddes sone cōforteth his people. Wyte thou knowe his people/ that is of whome speketh Dauid in the plalter & sayth. Lorde to the is beleste the poore people. And he hymselfe sayth in the gospell. Woo to you ryche men ỹ haue your confort here. How sholde he confort them that haue here theyr owne confort. Wherfore Chrystes innocency and chyldhode confortteth not iangiers & grete spekers. Chrystes wepynge & teres confortteth not dyssolute laughers. His symple clothynge confortteth not them that go in proude clothynge. And his stable and racke confortteth not them the whiche loueth fyrst setes and worldly worshyps. And also the aungels in Chrystes natiuite apperynge to the watchynge shepeherdes/ confortteth none other but poore trauayllers/ and to them tell they the ioye of newe lyght/ & not to the ryche men that haue theyr ioye and confort here. Also as to the seconde we may se at his byrth bothe in Chryst and in his mother perfyte mekenes. For they were not squeymous of the stable ne of the beestes/ ne of hey and other suche abiecte symplenes. But this vertue of mekenes bothe our lorde and our lady kepte perfytly in all theyr dedes/ & cōmendeth it soueraynly in vs. Wherfore be we about with all our myght to gete this vertue/ knowynge ỹ without it/ is no saluacion/ for there is no werke of vs that may please god with pryde. As to the thyrde we may se in them bothe/ & namely in the chylde Jesu/ not a lytell bodyly penaūce/ of the whiche sayne Bernard sayth thus. Goddes sone whan he wolde be borne that

had in his owne free wyll to chose what tyme he wold take therto/he chase that tyme þ was moost noyous & harde/as the colde wynter/namely to a yonge chylde and a poore womans sone/that scarcely had clothes to wrappe hym in/and a racke as for a cradell to laye hym in/and yet though there was so moche neve/I fynde no mynde of furres or pylches/& sythen Christ that is no begyler chase þ is moost harde to the flesshe. Sothly that is best & moost profytable/& rather to be chosen/& who so techeth or byddeth other/he is a false deceyuer/& to be fledde & forsaken. All this sayth sayne Bernard/& thus moche of these vertues at this tyme. Bernar⁹ Ser. ij. de natiuita-te dñi.

Go we now ferthermore to speke of þ forsayd blyssed natiuite of Christ. What tyme that our lorde was so borne/the grete company of aungels that there were honourynge & worshyppynge theyr lorde god/wente anone to the shepeherdes þ were there besyde/aboute a myle fro Bethleem/tellynge them the byrth of theyr sauyour/& also the place therof by one of them apperynge with grete lyght/peraventure Gabryel þ was speryall messenger of this werke/& therwith all that multytude of aungels toke vp that newe ioyfull songe/sayenge as the gospell telleth in these wordes. Joye without ende be aboue in the hyghest heuen to god/& in erth peas to all men that ben of good wyll. And so with that ioyfull songe and moche myrth they wente vp in to heuen/shewynge to theyr other felowes these newe ioyfull tydynges of theyr lordes blyssed byrthe. Wherof all the courte of heuen was so ioyfull and so glad/that no tongue can tell/or ony herte can thynke/makynge a full solempne feest/and ful deuoutly thankynge the father of heuen almyghty god/as we may

deuoutly thynke & ymagyn comen all after by order to se that louely face of goddes sone theyr lorde with grete reuerence / worshyppynge hym and his blysfull mother. Hereto accordynge speketh the apostle sayntt Poule in his epystle ad Hebreos / sayenge that whan the father of heuen brought his fyrst goten sone into this worlde / he bad that all the aungels of god sholde worshyp hym. Also ỹ herdmen after the aũgels were passed fro them came and worshypped this childe / telynge openly what they herde of the aũgels and his dere mother / as she that was soueraynly wyse & wyse ty / toke good hede of all ỹ was done / & kepte pryuely in her herte all the wordes ỹ were spoken of her blysfull sone. Thus moche & in this maner we may haue in cõtemplacyon touchynge the procesle of the blysfull natiuite of our lorde Jesus. And ferthermore touchynge the solempnite of this feest / & this hygh daye we shold haue in mynde that this daye is borne the kynge of blysse and the sone of almyghty god / lorde of all lordes and maker & gouernour of all ỹ worlde / whose name is cleped specyally prynce of peas / for by hym was made the grete & endles peas / that is tolde before the incarnacyon / wherfore this daye the aungelles that songe that ioyfull songe (Gloria in excelsis deo: et in terra pax hominibus) as it is sayd before this daye / as holy chirche syngeth in the masse / after the prophecy of Esaye. A chylde is borne to vs that is lyke to vs in his manhode / and a sone is gyuen to vs that is euen to the father of heuen in his godhede. Also this daye the sone of ryghtwysnes that was fyrst vnder cloude / spredde openly his beames of mercy / and the lyght of his grace in all the worlde. And so this daye

was seen that blissed newe syght that neuer was seen before in erth/that is to saye/god almyghty in mānes lykenes. This daye also befell those two kyndes that passeth all kyndes & all mānes wytte/ ꝑ which may all onely be conceyued through true byleue/that is to saye/that god is borne of a mayden without sorowe or blemysshynge of her maydenhede hath borne a childe wherfore this day had she the seconde souerayne ioye in felynge done in dede that she gaue fayth to/spoken before & behyght of the aūgell of her cōceyuynge. And so to all mankynde this daye is of grete ioye & a grete feest/bothe of god & of his blyssed mother Mary/as it is sayd before in the feest of the incarnacion/for all the skylles ꝑ there were sayd began/& here more playnly fulfylled/ioyne ꝑ to this & than it wyll shewe playnly. In tokē & in wytnes of this wonderfull byrth agaynst kynde at Rome that daye out of a tauerne sprange a welle of oyle/and in the same Cite an ymage of golde within a temple that was called ꝑ euerlastynge temple of peas/for as moche as it was prophecyed that it sholde neuer fall downe tyll a mayden bare a sone/ this daye fell downe bothe togyder anone as Chryst



was borne/in the whiche place is now made a churche in the worshyp of god and our lady sayut Mary/ whose name with her blyssed sone our lorde Jesus blyssed be now and euer withouten ende. Amen.

¶ Of the circūcysyon of our lorde Jesus. Ca. viij.

At the eyght daye that ꝑ chylde was borne he was circũcysed after the byddyng of the lawe. And so on this day two grete thinges were done/that we ought to haue deuoutly in mynde. The first is/that the blysſed name Jeſus that euer was without begynnynge gyuen to hym of the father of heuen/and also of the aungell cleped and tolde or he was conceyued. This daye was openly declared and named/and he therwith ſpecyally cleped Jeſus/that is as moche to ſaye as ſauyour/and this name reaſonably is aboue all names. For as ꝑ apoſtle Peter ſayth/there is none other name vnder heuen in the whiche we ought to be ſaued. Of the whiche name and grete worthynes and vertue therof ſayn Bernarde ſpeketh deuoutly by proteſte that ſhall be ſayd after. The ſeconde thynge ꝑ was done this daye worthy to be had in mynde/is that this daye our lord Jeſus began to ſhede his precyous blode for our ſake/he began betyme to ſuffre for vs/& he that neuer dyd ſynne began this daye to bere payne in his tender and ſwete body for our ſynne. Moche ought we to wepe & haue compaſſyon with hym/for he wepte this daye full ſore. And ſo in theſe grete feeſtes & ſolempnytees we ſholde make moche myrth/and be ioyfull for our heele/and haue in warde compaſſyon & ſorowe for the payues and anguyſſhes that he ſuffred for vs. For as it is ſayd before/this daye he ſhedde his blode/whan that after the right of the lawe his tender fleſſhe was cutte with a ſharpe ſtonen knyfe/& ſo the yonge childe Jeſus wepte kyndly for the ſorowe that he felte there in his fleſſhe/for without doubte he had very fleſſhe & kyndly ſuffrable as haue other children/ſholde we not

Bernard ſuy can.

than haue cõpassyon of hym. yes sothly/ & also of his dere mother/ for well may we knowe ỹ whan she sawe her louely chylde wepe/ she myght not withholde wepynge. And than may we ymagyn & thynke how that lytel babe in his mothers lappe seynge her wepe/ put his hande towarde her face/ as he wolde ỹ she sholde not wepe. And she agaynwarde inwardly stered and hauynge compassyon of the sorowe and the weppynge of her dere sone/ with kyssynge and spekynge conforted hym as she best myght. For she vnderstode well by the inspiracyon of the holy ghoost that was in her the wyll of her sone/ though he spake not to her/ and therfore she sayd. Dere sone yf thou wylt that I seace of weppynge/ ceasse thou also of weppyng/ for I may not but wepe what tyme I se the wepe. And so through the compassyon of the mother the childe seased of sobbynge and weppynge. And than his mother wyppynge his face and kyssyng hym/ & puttynge the pappe in to his mouth/ conforted hym in all the maners that she myght. And so she dyd as ofte as he wepte. For as we may suppose he wepte ofte sythes as other chyldren do to shewe the wretchednes of mankynde that he veryly toke/ and also he hyd hym fro the deuyll that he sholde not knowe hym as for god. And thus moche suffyseth to be sayd at this tyme of the circũcysyon of our lorde Jesu. But now in tyme of grace seaceth this circũcysyon of the olde lawe/ & we haue in the stede baptym/ ordeyned by our lorde Jesu Chryst/ that is the sacrament of more grace & lesse payne. But for that bodyly circumcysyon we shall haue ghostly circũcysyon/ that is cuttynge awaye all superfluous thynges fro vs that dysposeth to synne/ & holdyng with vs as in affeccyon

Cause plorat⁹ Christi.

onely that is nedefull to vertuous lyuynge. For he that is truly poore is vertuously circumcysed / the whiche circumcysyon the apostle treteth in these wordes / whan he sayth / that we hauynge meet and drynke and cloth we sholde holde vs payed. Also this ghostly circumcysyon nedeth to be in all our bodyly wyttes / as in seynge / herynge / touchynge and other / that is to saye that we in all these elthewe superfluyte and kepe scarcete / and namely in spekynge. For moche spechewithout fruyte is a grete vyce and displeasynge vnto god and good men / and a token of an vnstable and dyssolute herte / as agaynwarde / sobrenes is a grete vertue and for a grete cause of goodnes ordeyned in religyon. Of the whiche vertue dyuerse clerkes do speke / that we shall passe ouer at this tyme / and thus endeth this chappytre.

¶ Of the Epyphany / that is open shewynge of our lorde Jesu Chryst. Ca. viij.

NOw as touchynge this solempne daye & worthy feest / we shall vnderstande that there is no feest that hath so moche dyuerse seruyce in holy chirche belongynge therto / as this feest hathe / not for it is more worthy than other / but for bycause many grete thynges befell and were done on this daye / specyally touchynge the state of holy chirche. As fyrst vnderstandynge that holy chirche here in erth standeth in two maner of people / that one is of them that comen of the iewes that had Moyses lawe and were circumcysed / that other is of the remenaunt that were not



circūcysed and were called gentyles. This daye/that is to saye/the thyrtenth daye fro the natiuite/accountynge that same daye/the blyssed chylde our lorde Jesus shewed hymselfe as god and man/spetyally to the kynges that were of the gentyles. And in theyr persone our mother holy chirche now chrystened is prynsypally gadred of ỹ multytude of gentyles/was thus receyued of our lorde god to true byleue. For the daye of his natiuite he appered and shewed hym spetyally vnto the iewes in the persone of herdmen/the whiche iewes for the mooste party receyued not goddes worde and byleue. But this daye he shewed hym to the gen-

Primum factum.

tyles/of whome we comen that ben now his chosen
churche/wherfore this feest is specyally and properly
Secūdū factum. the feest of holy churche of true chrysten men. The se-
conde thynge that was done this daye touchynge hy
ly churche/is that she was this daye ghostly wedded
to Chryst & truly knytte to hym by the baptim that he
toke this daye. xxix. yere complete. For in the baptym
ben soules wedded to Chryst/and the cōgregacyon of
Chrysten soules is called holy churche/þ with baptym
is wasshen and made clene of the fylth of synne and
Tertium factum. clothed newe in vertues. ¶ The thyrde is/that same
daye xij. monethes/that is for to saye/a yere after the
baptym of Chryst he wrought the first myracle at the
brydale/turnynge water in to wyne/by the whiche
is vnderstāde also the ghostly brydale of holy churche.
Quartū factum. ¶ The fourth thyng that befell that daye/is as sayth
Bede sayth/that on that same daye a yere after our
lorde Jesu Chryst wrought that grete myracle/as sy
dynge a grete multytude of people with a fewe louys
and a fewe fysshes/but the first thre ben reherſed this
daye in holy churche/& not the fourth. Loo how wor
shypfull this daye is/the whiche god chase specyally
to worshyp therein soo many grete and wonderfull
thynges/wherfore holy churche rehersynge so ma
ny grete benefytes done to her this daye of her ghost
ly spouse Jesu Chryst/by waye of due kyndnes ma
keth grete myrth and solempnite on this daye. But
for as moche as principall and moost specyall the so
lempnite of this daye standeth in the mynde of þ fyrst
that is the worshyppyng of the kynges/and theyr of
Contem-platio. frynge to Jesu. Therfore spede we fer the more of the
contemplacyon therof/leuynge the remenaūt at thy

tyme. And so ymagyn we and set we our mynde and our thought as we were present in the place where this was done at Bethleem beholding how these thre kynges came with grete multytude and a worshypfull company of lordes and other seruauntes / and so by token of the sterre fyrst lodynge and after restynge vpon that place that the chylde Jesus was in / there they alyghted downe of the dromedaryes that they rode vpon / before that symple hous & maner of stable in the whiche our lorde Jesus was borne. And our lady than herynge grete noyse and sterynge of people / anone toke her swete chylde in to her lappe. And they comynge in to that hous / as soone as they sawe the chylde they kneled downe and reuerently & deuoutly honoured hym as kynge / & worshypped hym as god. Lorde god how grete and how sadde was theyr fayth and byleue / that suche a lytell childe so symply clothed founde wt so poore a mother / in so abiecte a place without cõpany / without mete nyght / & without all worldly araye sholde be very god & kynge & lorde of all ỹ worlde. And neuertheles they byleued stedfastly bothe two / this was a grete goodnes of our lord god / ordeynyng suche forelenders & suche beginners of our byleue / & so it behoueth to be. Furthermore touchynge ỹ processe we may thynke how ỹ kynges after the fyrst honourynge of ỹ chylde spake wt his mother reuerently of ỹ cõdycyons of hym / in what maner he was cõceyued & borne / & so of other ỹ they desyred to knowe. And she meekly answeryng / tolde them of all as it neded / & they gruynge full credence and byleue to all that she sayd. And for as moche as they were clerkes & men of grete wysedome / therfore we may suppose that they coude ỹ language

of Hebrewe & spake in that tongue that was the mothers tongue of our lady and all Iewes. Now take we here good entent to ỹ maner of spekynge in bothe partyes. Fyrst how reuerently & how curteysly they speke and aske theyr questyons. And on that other syde how our lady with a maner of honest shamefastnes holdynge downe her eyen towarde the erth speketh and answereth sadly and shortly to theyr askynges/ for she hath no lykynge to speke mothe or to be seen. Neuertheles our lorde gaue her strength & spedyall comforte to speke more homely to them/ bycause that they represented holy chirche that was than to come of the gentyles/ as it is sayd before. Beholde also the chylde Jesus how he speketh not/ but standeth with a maner of sadde semblaunt & gladde there/ and as he vouchesafe them louely lokynge vpon them/ & they haue grete lykynge in the syght of hym/ not onely ghostly in soule of his godhede as illumyned and taught of hym/ but also in his bodyly syght without forth/ for as Bauid wytnesseth he was fayre and louely in body before all mennes sones. And so whan they were gretly comforted by hym/ they made theyr offrynge to hym in this maner as we may suppose/ they opened theyr coffers with theyr treasour/ and spredynge a taper or a cloth before the chyldes fete our lorde Jesu/ they layde there vpon/ & offred echone of them golde/ encense/ & myrre and that in grete quantite/ namely of golde/ for vs as for a lytell offrynge it had not neded them for to haue opened theyr treasour (as the gospell sayth) but theyr amoners or theyr treasourers might lyghtly haue had it in hande & taken it them/ but therfore ỹ gyftes & the quantytees were grete by reason/ as it is sayd. And

Nota.

whan they had thus offred & layd their gyftes before
hym/that reuerently & deuoutly fallynge downe they
kyssed his fete/and than peraduenture the chylde full of
wysdome for to cõforte them more & strengeth them in
his loue gaue them his hande to kysse/& after kyssed
them therwith/& so they reuerently enclynynge & also
takyng their leue at his mother & Joseph with grete
ioye & ghostly myrth (as the gospell sayth) turned a-
gayne to their owne cõtree by an other waye. What
these thre gyftes offred of the kynges betoken ghostly
and many other thynges that the gospell telleth/as it
is expowned by holy doctours/is sufficyently & fully
wryte in other places/wherfore we passe ouer all that
here. But what hope ye was done with that golde of
so grete pryce/whether our lady reserued it & put it in
treasour/or elles bought ther with landes and rentes
Naye good forbede/for she that was a perfyte louer of pouerte tolde no tyde of worldly goodes/but what the louynge pouerte & vnderstandynge her kyssed sones wyll/not onely through his inspiracyon techynge her in soule within/but also by shewynge his wyll without/for thy that he loued no suche ryches/peraduenture entrynge alwaye ofte tymes his cave for ye golde or spycerynge therupon. Within a fewe dayes & shorte tyme she gaue it all to poore men/for ye kepyng therof that lytel tyme was to her but a grete burthen & heuy charge/& that semeth well/for she made her so bare of money/that whan she sholde go to the temple for to be purysyed/she had not wherwith to bye a lambe for to offre for her sone/but onely bought turtels or doues of lytell pryce/that was the offrynge of poore folke after the lawe. And so we may reasonably byleue that

Nota de paupertate.

the offrynge of the kynges was grete & ryche/ & that our lady louynge pouerte and full of charite gaue it in haste to poore men/as it is sayd. So þ here is shewed a grete precony & worthy ensample of pouerte. Also yf we here take good hede/we may se open ensample of perfyte meknes/ for there be many that holde them selfe lowe & abiecte in theyr owne herte/and be not eleuate by pryde as in theyr owne syght/ but neuertheless they wolde not be holden suche in other mennes syght/ ne may not suffre to be despysed or scorned of other/& also they wolde not that theyr vnworthynes & theyr defautes were knowen of other/lest they sholde be despysed and reproued of them. But thus dyd not this daye that chylde Jesus lorde aboue all other/ for he wolde that his lowneſſe were knowen & abiection were knowen & seen to his & to other/& that not to symple & fewe/but to grete & many/that is to saye/to kynges & lordes & theyr meyny with other. And also that is more to wonder in suche case & tyme/in the whiche by reason it was moche to drede/that is to saye/lest they comynge fro so ferre & fyndynge hym that they sought the kynge of Iewes. And whome they trowed almyghty god layenge in so symple araye/& so grete abiection/by that symple syght supposynge they in deceyued and holden them selfe as foles sholde go always without deuocyon & byleue. But not for thy þ mayster of meknes & louer of symplenes lefte not to fulfyll the perfeccyon therof/ gyuynge to vs ensample that we sholde not go fro the grounde of true meknes/by colour of ony semelynes/profyte or good/but þ we sholde lerne to wyll for to appere and be seen symple and abiecte in the syght of other/that vertue of perfyte meke

Nota de perfecta humilitate.

Nota.

nes he graunte vs thrꝛough his grace ꝓ so wolde meke hym foꝛ our sake our blyssed loꝛde Jesus. Amen.

Demoꝛa dñi apud pꝛesepe continetur in pꝛoꝛimo capitulo/excepta meditatione de ministerio suo et solicitudine circa puerum Jesum de quibus poterit quis feliciter meditari.

Of the purysycacyon of our lady saynt Mary. Ca.ix.

After the tyme the kyges had perfourmed theyꝛ offrynge & were gone home agayne in to theyꝛ owne countree as it is sayd/yet stode that woꝛthy lady of all the woꝛlde in that symple herbowe with her blyssed sone Jesu & her husbande that holy olde man Joseph at the racke paryently abydynge bnto the .xl. daye oꝛdeyned by the lawe purysycacyon/as she were an other woman of the people defouled thrꝛough synne/& as the chylde Jesus were onely man & not god/redy to kepe the obseruaunce of ꝓ lawe. But why hope we ꝓ they dyd thus. Soothly foꝛ ensample to vs/shewynge the true waye of obedyence. And foꝛ they wolde no synguler pꝛerogatyue/they kepte the comyn lawe as other dyd. But thus done not many that lyue in comyn congregacyon/ꝓ whiche desyꝛe to haue speryall pꝛerogatyues/and therby wyll be seen moꝛe woꝛshypfull than other and synguler aboue other/but this suffreth not true meknes. Whan the foꝛty dayes were comen of her purysycacyon after the lawe/than wente our lady with her sone Jesus and Joseph/& toke the waye fꝛa

Bethleem vnto Jherusalem/ that is aboute. v. or. vj. myle/ there to present the chylde and offre hym to god in the temple/ after that it is wryten in ỹ lawe of god.

Contemplatio. Now let vs go here with them by deuoute contemplacion/ and helpe we to bere that blysſed burthen the chylde Jesus in our soule by deuocyon/ and take we inwardly good entent to all that shall be here sayd & done. For they are full deuoute. In this maner than they berynge and bryngynge the chylde Jesus vnto Jherusalem/ and the lorde of the temple in to the temple of god/ at the entre therof they bought two turtels or elles two doune bydes to offre for hym as the maner was for poore folke. And therfore the gospell speketh not of a lambe/ that was the comyn offrynge of ryche men/ in token that they were with the poorest folke. And here with that ryght wyse man Symeon ladde in spirytc by the holy ghost came in to the temple to se that he had longe tyme desired Chryst goddes sone/ after the behestc & answere of the holy ghost. And anone as he came & had the syght of hym/ knowynge hym by spirytc of prophecy/ he kneled down & deuoutly honoured and worshypped hym as he was in his mothers armes borne/ and the chylde blysſed hym/ and lokynge vpon his mother bowed towarde hym/ in token that he wolde go with hym. And so the mother vnderstandynge the chyldes wyll/ & therof wondrynge/ toke hym vnto Symeon. And he with grete ioye and reuerence cleppynge hym in his armes/ rose vp blessynge god/ sayenge with gladde spirytc. Lorde I thanke the/ for now ỹ letteſt thy seruaunt after thy wordes in peas. For why/ I haue seen & beholde with myne eyen thy blysſed sone our sauyoure. And after-

warde he prophecyed of his paſſyon and of the ſorowe therof that ſholde as a ſwerde perce and wounde the mothers herte. Here with alſo that worthy wydowe Anne the prophetelſe came to them in to the temple/ & worſhyppynge the chylde ſhe prophecyed of hym alſo and ſpake of ỹ redempcyon that was to come by hym to mankynde. And the mother wondrynge of all theſe wordes/kepte them by good entent prively in her herte. And than the chylde Jeſus ſtretchynge his armes towarde his mother was betaken her agayne. Afterwarde they went in maner of proceſſyon towarde the awter with the childe/the whiche procelyon is prelented this daye in all holy chirche with lyght mēynge to goddes worſhyp. And than they wente in this maner. Fyrſt the two worſhypfull olde men Joſeph and Symeon gone before ioyfull/eyther holdynge other by the handes/and with grete myrth ſyngynge and ſayenge. Lorde god we haue receyued this daye thy grete mercy in myddes of thy temple. And therfore after thy grete name/ſo be thy louyng and thy worſhyp vnto the ferthelt ende of all the worlde. After them followed the blyſſed mother and mayden Mary berynge the kynge of heuen Jeſus/and with her on that one ſyde goth that worſhypfull wydowe Anne with grete reuerence and vnſpekable ioye louynge & praiſynge god. This is a ſolempne and worſhypfull procelyon of ſo fewe perſones/but grete thynges betokenynge and repreſentynge. For there ben of all ſtates of mankynde ſome/that is to ſaye/of men & women/olde and yonge/maydens and wydowes. Ferthermore whan they were come to the awter of the temple/the mother with reuerence knelynge downe offred her ſwete ſone

Suſcepimus deꝰ.

to the father of heuen / sayenge in this maner. Take now hyest father your dere sone / whome I offre here to you after the byddynge of your lawe. For he is fyrst borne of his mother. But god father I beseche you ꝙ ye gyue hym to me agayne. And than she rysynge vp lyfte hym on the awter. O lorde god what offrynge is this. Sothly there was neuer none sythen suche an other fro the begynnynge of the worlde / ne shall neuer after vnto the ende. Now take we here good hede how the chylde Jesus sate vpon the awter as it were an other chylde of the comyn people / & with a louely face and sadde chere loketh and beholdeth vpon his dere mother and other that there were present pacyently & meekly abydyng what they wolde do with hym / and therwith were brought the preestes of ỹ temple / & the chylde lorde of all the worlde was bought agayn as a seruaũt for .v. pens that were called sycles / a maner of money after the lawe as other. And whã Joseph had payed that money for hym / the mother our lady toke agayne with full gladde wyll her blyssed sone / & after she toke the forsayd byrdes of Joseph / and knelynge downe and lyftynge vp deuoutly her eyen vnto heuen holdynge them in her handes offred them / sayenge thus. Almyghty & mercyfull father of heuen vnderfonge ye this lytell gyfte & offrynge / & the fyrst gyfte that your lytell chylde this daye presenteth vnto your hygh maieste of his symple powerte. And therwith the chylde Jesus puttynge his handes to the byrdes and lyftynge his eyen to heuen spake not / but shewed cõtenaũce of his offrynge with the mother / & so they layde them vpon the awter. ¶ Now here take hede what they are that thus offreth / that is to saye / the

Nota oblationem Jesu.

mother & the sone. Trowe we whether that offrynge though it were lytell myght be forsaken. Nay god forbede. But we shall fully trowe that this was by aungels presented vp vnto the courte of heuen. And there of the father of heuen full gladly accepted / so that the blyssed company of heuē there through was reioyced and gladded. After this was done & so the lawe fully kepte as it is sayd in all that that longed to the chylde fro his byrth vnto this tyme our lady with her blissed sone & her spouse Joseph tobe the waye fro the Cite of Jerusalem homewarde vnto Nazareth. But by the waye she bysyted her cosyn Elizabeth / desyrynge also to se her sone that she loued specyally. And what tyme they mette togyder they made grete ioye / and namely Elizabeth whan she sawe ỹ blyssed syght of the childe by vertue of whome in her fyrst concepcyon Johñ in her wombe reioyced / and she also replenysshed with the holy ghoost. Also the chyldren Jesus and Johan whan they were brought togyder / they kyssed eche other louely with laughynge chere & makynge moche myrth togyder. But Johan as vnderstandynge his lorde / had hym alwaye in cōtenaunce as with reuerence to hym. And what tyme they had rested them there certayne dayes / our lady with her chylde & Joseph wente forth on theyr waye towarde Nazareth / as to theyr home & rest. But yet befell no rest to them / as it shall be shewed here after. Now yf we take good entent to the forsayd proces / & how longe tyme they haue lyen out of theyr owne hous in so grete pouerte and symplenes / by reason we sholde be stered to compassyon / and to lerne by ensample of them meknes / pouerte / and buxomnesse / that were openly shewed

De visitatione Elizabeth et Johānis

in theyr symple dwellynge in theyr poore offrynge/ in the lawe kepyng. And ferthermore as worldly men make bodyly myrth in this tyme fro the natiuite vnto the feest of the purificacyon/that is called Candelmasse/so sholde erbe deuoute soule in this tyme specyally with deuocyon and ghostly myrth in soule worshyp and honour that blyssed chylde Jesus & his mother Mary/by lyftynge them by cõtemplacyon & some deuoute prayer/at the leest ones on the daye as they seen in spiryte our lady with her childe layenge at the tacke/hauynge ther with in mynde the mekenes/the pouerte/and the buromnesse of them/as it is sayd/ louynge them and keppynge them vertuously in dede. Amen. ¶ And thus endeth the fyrst parte of this present booke in cõtemplacion for the moroudaye.

Nota de tpe natiuitatis dñi.

Nota deuotã obseruationem.



¶ Of the fleynge of our lorde Jesu into Egypte. Ca.j.

When our lady & her childe Jesus went toward Nazareth as it is sayd before/not knowynge yet the preuy counseyle of god hereof that Herode the kynge pur

posed to slee the chylde Jesus. The aungell of god ap-
pered to Joseph in his slepe / byddynge that he sholde
flee in to Egypte with the chylde and his mother / for
Herode wolde seke the chylde to slee hym. And anone
Joseph wakynge of his slepe called our lady and tolde
her these harde tydynges. And she in haste toke vp her
dere sone and began to go / for she was full sore agast of
these wordes / & she wolde not that she myght be seen
nedygent in the keppynge of hym / wherfore anone in
that nyght they toke theyr waye towarde Egypte / &
so fledde that grete lorde the pursuynge of his seruaūt
ye more properly the deuylles seruaunt / trauaylynge
with hym his yonge & tender mother & that olde man
Joseph by a noyous waye & a harde that was not in-
habyted / and also a waye that is longe / that is to saye
after the comyn sayenge the space of .xiiij. or .xv. dayes
iourney of a comyn rēner / perauenture to them it was
trauayle of two monethes or more / and that waye as
it is sayd was by that deserte in the whiche the chyl-
dren of Israell tadde out of Egypte dwelled .xl. yere.
Lorde how dyd they there of theyr lyuelode / or where
rested they & were herbored in the nyghtes. For in
that waye fōde they seldome ony hous. Here ought
we to haue inwardly cōpassyon of them / & not be loth
or thynke trauaylous to do penaūce for our selfe / sythen
other toke so gretly and so ofte trauayle for vs / namely
they that were so noble and so worthy. Also in this pro
cesse (yf we take good hede) we may se many good en-
samples & notable doctrynes to vs. First yf we take
good hede how our lorde Jesus toke in his owne per-
sone somtyme prosperite & welthe / & somtyme aduer-
site & woo. We sholde not be stered to impacyence what

Quatuor notabilia Primum Patientia inter prospera et aspera.

tyme that it befall to vs in ỹ same maner/but in tyme of temptacyon & dysconforte abyde with pacyence the tyme of prosperite and of cōforte/and so agaynwarde on that other syde. And yf thou wylt se ensample hereof in Jesu. Loo fyrst in his byrth he was magnyfyed of the herdmen as god/and honoured & worshypped of them as god/& with grete ioye. And soone after he was circūcised as a synfull symple man with sorowe. After ỹ kynges comynge to hym worshypped hym soueraynly bothe in theyr persones and grete gyftes/and yet dwelled he styll in that stable amonge beestes in pouerte/wepynge as another chylde of a symple man. After he was presented in the temple with ioye and grete thynges were prophecyed of hym as of god almyghty. And now he is bydden of ỹ aūgell to flee to Herode in to Egipte/as he were a poore man without myght. And so ferthermore in all his lyfe prosperite aduersite were medled togyder/to ensample and to chynge of vs. For he sendeth vs dyuers cōfortes to hyt vp our hope that we fall not by despayre/& therwith he sendeth vs tribulacyons & dyscōfortes to kepe vs in meknes/that therby knowynge our owne wretchednes we stande alwaye in his drede. The seconde fruyte that we may lerne in this processe/is touchynge the benefytes & the specyall confortes of god/that he ỹ seleth them specyally be not therby elcuate in his owne syght/as holdyng hym more worthy than other that haue them not. And also he that seleth not suche specyall gyftes or confortes/be not therfore cast downe by sorowe or anoye to hym that hath them. For as we se here the aungelles appearynge and spekynge of the chylde were to Joseph/and not to our lady/and ỹ

Secūdū humilitas.

neuertheleſſe was he leſſe in meryte and moche more
vnworthy than ſhe. Alſo here we may lerne/that he ꝑ
frieth ſuche ſperyall gyftes of god/thoughe he haue
them not alwaye as he wolde & after his deſyre/that
there thrꝛough he grutche not/ne be not heuy by vn-
kyndnes agaynſt god. For not withſtãdynge that Jo-
ſeph was ſo nygh and acceptable to god/neuertheleſſe
the apperynge of the aungelles and the reuelacyons
were not done to hym openly and in wakynge/but in
maner of dꝛemes and in his ſleppynge. The thyꝛde no- Tertium
table thynge that we haue enſample of here/is how Tribula-
that our lorde ſuffreth his derlynges to be dyſeaſed tio electo-
here thrꝛough perſecucyons and trybulacyons/& that rum.
ſheweth well here in Mary and Joſeph/what tyme
they knewe ꝑ chylde ſought to be ſlayne/what myght
they here more ſorowfull. For though it ſo were that
they knewe & wyſt well that he was goddes ſone/ne-
uertheleſſe the ſenſualite & the reaſon of them myght
kyndly be dyſtourbled & meued/that is to ſaye/in this
maner. Lorde god father almighty/what nede is it to
thy bleſſed ſone that here is to flee/as thou myghteſt
not defende hym from his enemyes/& kepe hym ſafe
here. And alſo theyr trybulacyons & dyſeaſe was in ſo
moche ꝑ more/that them behoueth to go in to ſo ferre
a lande that they knewe not/& that by harde wayes
and noyous/ſythen they were ſo moche vndiſpoſed to
goynge & trauaylyng/our lady for her youth and ten-
dernes/and Joſeph alſo for age and feblenes/and alſo
the chylde that they ſholde bere & cary was vnnethes
two monethes olde/and yet herewith they went in to
that lande/in the whiche they as poore & vnknowen
had not to helpe them ſelfe with. All theſe dyſeaſes

were to them mater of grete trybulacyon & afflyccyon and therfore thou that suffrest here trybulacyon/ kepe therin patyence/ & loke not to haue hereof preuylege of hym that wolde not take it hymselfe/ ne gyue it his mother. The fourth notable thynge that we may consyder here/ is the grete benignite & mercy of our lorde. For there as he myght anone in a moment haue destroyed his enemyes that pursued hym/ yet wolde he not/ but benignely & swetely he chase rather to flee and gyue stede for the tyme to ỹ malyce & the woodnes of that wycked herode/ than to be auenged as he myght right wysly of hym/ & this was a profoūde mekenes & a grete patyence. In the same maner shulde we do/ that is to saye/ not wylfully withstande and leke vengeaunce of them that do wronge & pursue vs/ but patyently for the tyme forbere them & flee theyr malyce/ and more ouer specially praye for them as god teacheth vs. Also in an other place of ỹ gospell to do to our enemyes as we wolde he done to. Furthermore as to the processe of the steynge of Jesu with his mother & Joseph. Whan they came to Egypte/ anone at the fyrst entre all the mammettes of that lande fell downe/ as it was prophecyed before by the prophete Esaye. And than went they to a Cite of that lande that was called Hermopolis or Limopolis/ and there they hyred them some symple hous where they dwelled. dyuerse as pylgrymes & straūgers poore & nedy. Here may we take good hede & deuoutly ymagyne & thynke of the maner of lyuynge of them in that straunge lande/ & how our lady wrought for her lyuelode/ that is to saye/ with the nedle sowynge & spynnynge as it is wryten of her. And also Joseph werkynge in his crafte of carpentry

Quartū. Benignitas erga inimicos

And now the blyssed chylde Jesus after he came vnto the age of fyue yere or there aboute / wente on theyr erandes & halpe in that he myght as a poorer chylde to them / shewynge in all his dedes buxomnesse / lowenesse and meknes. And sythen them behoued to gete theyr lyuelode in that maner with theyr trauayle / and peraduenture with reprefe ofte sythes of them that they dwelled amonge / as it falleth comynly to straungers and also with shame. What hope we of her housholde as of beddynge / clothynge / and suche other necessaryes / whether they had in this superfluyte or curyosite. Nay without doubte / they that loue perfyte pouerte wolde not haue (though they myght) that is contrary to pouerte / as superfluite and curyosite / and namely touchynge curyosite. Trowe we that our lady in her sowynge or other maner werkynge made curyous werkes as many folke done. Nay god forbede. For though they werke suche curyosyteys that take no hede to lese the tyme / she that was in pouerte myght not / ne wolde not spende the tyme in vayne / as many done namely in these dayes. For this byce of curiosite is one of the mooste perylouste byces that is / & that by many skylles may be shewed. Fyrst by lesynge of tyme that is ordeyned to the worshyp of god. For suche curyous werke occupyeth moche more tyme than wolde other playne & symple werke do that were suffysaunt to the nede / and that is a grete shame and contrary to goddes wyll. The seconde harme that cometh of curyosite is cause and mater of vayne ioye to the werker. As what tyme a man maketh suche a curyous werke / ofte loketh he therein with lykynge / and thynketh and ymagyneth in his ghoste besyly. Also whan

Nota bene curiositatis

Prima ratio.

Secunda ratio.

he werketh not / and specyally in the tyme of goddes seruyce / and whan he shulde haue his herte vnto god thynketh or speketh for to make that curyous werke / and therby holdeth hymselfe subtyle and wytty / and so wolde be seen passynge other. ¶ Also it is cause of pryde to hym that the curyous werke is made to. For as symple / playne / & buysshous werkes ben occasyons of lowneſſe and meknesse / so ben curyous werkes as oyle nourysshynge the fyre of pryde in the holdes & hauers of them. ¶ Also it is to them that haue lykynge in suche curyosite mater for to drawe theyr hertes fro our lorde god and heuenly thynges. For as sayntt Gregory sayth. In as moche as man hathe delyte here bynethe in erthly thynges / in soo moche agayne is he departed fro the loue aboue of heuenly and godly thynges. ¶ Also it is one of the thre by the whiche all the worlde is infecte in synne / that is the foule lust of eyen / for suche curyosytees serue to no thynge els but to fede the eyen. And as ofte as a man lykyngly and in vayne with suche curyosite fedeth his eyen / so ofte the maker and the ber offendeth god / wherfore men shulde be eschewynge suche curyosytees for gyuynge occasyon of synne. For a man shulde not assent to synne for ony cause / but in all maner abstayne fro the offence of god. And sythen our lorde gaue ensample / and commendeth and loueth pouerte / as it is ofte sayd / without doubte it folowyth that he is gretely offended in that thynge that is dyrecte contrary to pouerte / that is specyally curyosite. ¶ Also with all other harmes more ouer is this / that it is a token of vayne and a lyght and vnstable herte and foule / wherfore he that wyll lyue in clennesse of conscyence / and without defy-

Tertia ratio.

Quarta ratio.

Quinta ratio.

Sexta ratio.

Septima ratio et septimū malum.

lynge of his soule/ hym behoueth for to abstayne hym bothe fro the makynge & also fro the blynge of suche vayne curyosytees/ and to flee therfro as a beaymous serpent. Neuertheleſſe by this forelayd reprefe of curyoſitee/ we shall not vnderstande generally forboden to make fayre Werkes & honeſt apparayle/ for that is lefull/ so that it kepe a good meane/ and namely in the thynges and Werkes that longeth to goddes seruyce. In ỹ whiche it is nedefull to be ware & to eſchewe all corrupte entent of vayne loye/ and all falſe affeccyon & folſe lykynge of worldly vanytees/ soo that the vertuous meane of suffysyent honeſte paſſe not in to the excelle of vycyous curyoſite. And this moche suffyseth layd of this matere at this tyme.

¶ Of the returnynge agayne of our lorde Jeſu from Egypte. Ca.xi.

After that Herode Was deed & .viij. yere were at an ende/ in ỹ which our lorde Jeſus had dwelled in Egypte/ ỹ aūgell of our lorde appered to Joſeph in his slepe/ and bad ỹ he ſholde take the chylde & his mother & go in to ỹ lande of Jſraell. For they Were deed that sought the chylde to slee. And he anone roſe vp and with the chylde & his mother as the aūgell badde returned agayne in to the lande of Jſraell. And whan he came there & herde that Archelaus the sone of kyng Herode regned in that partye that Was called Judea

he dradde and durst not go thyder. But as he was ad
voden of the aungell in his slepe he wente to the coun-
tree of Galylee vnto the Cite of Nazareth. Here may
we se in the comynge agayne of Jesus as it was in
his goynge sayd/drede and dysease medied with con-
forte and ease. For what tyme they beynge in straūge
lande herde of the deth of theyr enemyes/& that they
sholde come agayne in to theyr owne lande/no doubte
but that it was grete confort and hope of ease/but
takynge hede therwith to the harde trauayle by the
waye. And after whan they came in to they owne cō-
tree in hope of peas/tydynges came of a newe enemy/
and for drede of hym abyde for to sethe we his cōtree/
there was dysconforte & dysease/& all to our lorde as
it is sayd. Lorde Jesu thou fayre yonge chylde/thou
arte lorde and kynge of heuen and erth/what dysease
and what trauayle suffredest thou for our sake/& how
soone thou begānest. Sothly well spake the prophete
in your persone whan he sayd thus. I am poore and
in dyuerse trauayles fro my fyrst youth. Swete Je-
su how wente thou/or was caryed all that longe and
harde waye/& namely through that horryble deserte
passyng ouer the reed see/and also the flode Jordan in
so tender age. For as it semeth this agayne comynge
was more trauaylous and more noyous to the and to
thy leders/than was thy fyrst goynge. For why that
tyme thou were so lytell that ỹ myght easely be borne
in armes/but now thou arte elder and more growen/
as in the tyme of seuen yere thou mayst not so/and so
moche mayst thou not for tender age/and to ryde arte
thou not vsed. Sothly it semeth that this trauayle all
onely that we speke now of were suffysaunt vnto full

Pauper sum ego.

redempcyon for mankynde. Ferthermore as to the pro
cesse of theyr waye / we may thynke that what tyme
they came towarde the ende of that deserte / there they de iohāne
founde Johan baptyst / the whiche that tyme had be- baptista.
gon there to lyue in deserte penaunce doynge / though
it so were that he had no synne penaūce worthy / for as
it is sayd / that place of Jordan in the whiche Johan
baptysed / is that same place wherby the chyldren of
Israel went dyre sote whan they came by that desert
out of Egypte / & that nygh that place in desert Johan
lyued in penaunce. Wherfore it is lykely that Jesus &
his mother founde hym there / & that they made grete
ioye and myrth ghostly comynge togyder / & no won-
der / for he was an excellent and a worthy chylde fro
his byrth / he was the fyrst heremyte / and the begyn- Nota bñ.
nynge of religyous lyuynge in the newe lawe / he was
clene mayden & greteste preacher after Chryst / he was a
prophete and a precyous and gloryous martyr / wher-
fore we deuoutly worshyppynge & honourynge hym
take we our leue at hym at this tyme / & go we forth to
our lorde Jesus and his mother in the forsayd waye.
After they were passed the water Jordan / than came
they ferthermore to the hous of our ladyes cosyn Eli-
zabeth / where they were specyally refreshed / & there
made togyder a grete and a lykynge feest. And there
Joseph herynge that Archelaus regned after his fa-
ther Herode in the countree named Judea / & by dyd-
ynge of the aūgelles (as it is sayd before) went with
the blyssed chylde and his mother in to the Cite of Ga-
lylee called Nazareth / and there they dwelled as in
theyr owne home / ledynge a symple and a poore lyfe
togyder / but in that grete ghostly rychesse of charite.

Loo thus is the chylde Jesus brought out of Egypte and than as we may thynke the systers of our lady and other kynnes folke and frendes came to them/ welcomynge them home/ and bylytynge them with presentes & gyftes as it was nede to them/ that fonde theyr owne bare housholde. And amonge other we may haue specyally in mynde that Johan euangelyst came with his mother our ladyes syster to bylyte and se Jesus/ the whiche Johan was that tyme aboute fyue yere olde. For as it is wryten of hym he dyed the yere fro ỹ passyon of our lorde. lx. and seuen/ that was the yere of his age foure score and. xviij. so that at the passyon of Chryst he had in age one and thyrty yere/ and Chryst hymselfe. xxxiij. or lytell more. And soo at this agayne comynge of Jesus/ that was than seuen yere olde Johan was fyue yere olde/ and as he was after amonge other chosen apostles and dysceples specyally beloued of our lorde Jesus/ so it is lykely that in this tyme of theyr chyldhode he was more there than other/ and as moost specyall pleasure to Jesu. Fro this tyme vnto the tyme of. xij. yere of Jesus age the gospell maketh no mynde of the chylde Jesus/ nō uertheles it is wryten and sayd/ that there is yet in that place a welle wherof the chylde Jesus fette often tymes water to his mother/ for that meke lorde refu sed not to do suche lowe seruyces to his mother/ and also she had none other seruaunt. All theyr lyuyng was in mekenes and in pouerte/ to our ensample that we shuld to folowe them.

De Johāne euangelista.

¶ How the chylde Jesus was lefte alone in Jherusalem. Ca.xij.



Whan the chylde Jesus was.xij. yere olde/ and his dere mother with Joseph wente to Jherusalem/ for the feest daye ꝑ lasted.viij.dayes after the byddynge of the custome of ꝑ lawe/ he wente also with them in that tender age trauaylyng all that longe waye before sayd to honour and worshyp his father of heuen in his feest dayes as reason wolde. For there is soueraygne loue bytwene the father and the sone. Neuertheles there was moze in warde sozowe of herte and compassyon to the sone of the vnworshyppynge of his father that he sawe in doynge of many maner synnes/ than was ony ioye without forth in ꝑ pompe & solempnite of ꝑ feest/ but so stode he with his

parentes in the tyme of that feest / kepynge the lawe as meekely as an other of the poore people / tyll what tyme the feest dayes were fulfylled & ended. And than after that his parentes were gone homewardes / he dwelled styll there in Jherusalem vnwytyng to them Now take we here good entent as we were present in all that is here spoken of / for this is a full deuoute matter and a profytable to vs / as it is sayd before. The Cite of Nazareth where our lady dwelled was fro Jherusalem the space of .lx. myle and .xiij. or there aboute And so befell that his mother our lady & Joseph tooke dyuerse wayes homewarde / & what tyme they came togyder at euen where they had set to be herbowred / our lady seynge Joseph without the chylde / that she supposed had gone w̄ hym / asked of hym where was the chylde. And he sayd that he wyst not / for he wende as he sayd / that she had ladde hym with her / and ther with she brest on weppynge / & with grete sorowe sayd. Alas where is my dere chylde / for now I se ỹ I haue not well kepte hym / & anone she began to go aboute in the euentyde as she myght honestly fro hous to hous askynge / sawe ye not of my sone / sawe ye not of my sone / vnnethes myght she fele her selfe for sorowe and care of her sone. And the sely olde man Joseph folowed her alwaye weppynge / and what tyme they had longe sought / and founde hym not / What rest hope we they had in that nyght / and namely the mother that loued hym moost tenderly. Sothly no wonder though they had no confort / all though they^r frendes conforted them as they myght. For it was not a lytell losse to lese the chylde Jesus / Wherfore here we may haue reasonably grete cōpassyon of ỹ grete anguyssh that

our ladyes soule is now in for her sone. She was ne-
uer in so grete sorowe fro ꝑ tyme that she was borne.
And also here may we lerne what trybulacyons & an-
guysshe falleth to vs not to be heuy or moche dystour-
bled therby/syth god spared not his owne mother/as
in this partye. For he suffreth generally tribulacyons
to fall to them that be his chosen/& so they ben tokens
of his loue/and to vs it is expedyent to haue them for
many skylles. Than our lady sory as it is sayd for she
myght not fynde her sone/that nyght closed her in her
chambre/& toke her to prayers/as to the best remedy
in that cale/sayenge in this maner. Almyghty father
of heuen full of mercy & pyte/it lyked you & was your
wyll to gyue me your dere sone/but loo now father I
haue lost hym/& wote not where he is/but thou that
knowest all thynge tell me and shewe me where your
swete sone is/& gyue hym me agayne. Good father take
hede & beholde the sorowe of my herte/& not my grete
necligence. For I knowe well that I haue offended in
this cale. Neuertheleſſe for it is fall me to be ignorant
ye for your grete goodnes gyue hym to me agayne/for
I may not lyue without hym. And thou my swete sone
Jesu where art ꝑ now/or how is it with the/& where
arte thou now herborowed. Lorde whether ꝑ be gone
vp in to heuen agayne to thy father/for well I wote
thou art very god/& goddes sone. But why than wol-
dest thou not tel me before. Also I wote well that thou
arte very man of me borne/and here before I kepte
the/and bare the in to Egypte fro ꝑ malyce of Herode
that sought to slee the. But now whether ony wycked
man hath espyed the/the hye father of heuen almygh-
ty he kepe the and saue the from all malyce and peryll

Oratio marie.

Dere sone tell me where thou arte/that I may come to the/or elles come thou to me/and forgyue me this negligence at this tyme/and I behete that it shall neuer efte befall me/for how this is befallen I wote neuer/but thou knowest that arte my hope/my lyfe and al my good/and without the I may not lyue. In this maner and by suche wordes as we may deuoutly suppose/all that nyght the mother cared and prayed for her dere sone. After vpon the morowe erly Mary and Joseph sought hym by dyuerse other wayes whiche ladde to Jherusalem/and ferthermore sought hym besyly amonge theyr frendes & kynnesmen/but they myght not here of hym/wherfore his mother was so sory/that she myght in no maner be conforted. But the thyrde daye after whan they came in to Jherusalem/and sought hym at the temple/there they founde hym syttynge amonge the doctours of the lawe/herynge them ententyfly/and askynge them questyons wysely. And anone as our lady had the syght of hym she was as gladde as though she had ben turned to deth to lyfe/and therwith knelynge downe thanked god inwardly with weppynge ioye. And as soone as the chylde Jesus sawe his mother/he anone wente to her. And she with vnspekable ioye cleped hym in her armes and kyssynge hym ofte sythes/and holdynge hym in her lappe/rested a whyle with hym for tenderues/tyll she had taken spiryte/and than she spake to hym and sayd. Dere sone what hast thou done to vs in this maner/for loo thy father and I with grete sorowe haue sought the all these thre dayes. And than he answered agayne & sayd. And what eyleth you to seke me/knowe ye not well that it behoueth me to be

occupyed in thoſe thynges that belongeth to the wor-
ſhyp of my father. But theſe wordes they vnderſtode
not at that tyme. And than ſayd his mother. Sone
wylte thou not go home agayne with vs. And he me-
kely anſwerynge ſayd/ I wyll do as ye wyll haue me
to do/ and as it is pleaſynge to you. And ſo was he
ſubiecte to them/ and wente home agayne with them
vnto theyr Cite of Nazareth. ¶ In this forſayd pro-
ceſſe of Jeſu what hope we that he dyd/ or where/ or
in what maner he lyued in thoſe thre dayes/ we may
ſuppoſe that he wente to ſome hoſpytall of poore men
and there he ſhamefaſtly prayed & aſked herborowe/
and there ete & laye with poore men as a poore childe.
And ſome doctours ſaye that he begged in thoſe thre
dayes. But therof lytell force/ ſo that we folowe hym
in perfyte mekenes and other vertues. For beggynge
without forth (but there be a meke herte within forth)
is lytell worth/ as to the perfeccyon. Ferthermore in
the forſayd proceſſe we may note & lerne thre notable
thynges to vs. The fyrſt is that he that wyll perfytly
loue god ſhall not dwell amonge his fleſſhely frendes
and kynneſmen/ but he muſt leue them & go fro them.
In token wherof the childe Jeſus lefte his owne dere
mother/ what tyme he wolde gyue attendaūce to the
goſtly werkes of his father. And alſo whan he was
ſought amonge his frendes & kynneſmen/ he was not
founde there in that tyme. The ſeconde is/ that he that
loueth goſtly lyfe wonder not mothe ne be not dyſcon-
forted ouer heuyly though he be ſomtyme ſo dyre in
ſoule/ and as voyde of deuocyon/ as he were forſaken
of god. For this maner befell to goddes mother/ as it
is ſayd before/ wherfore be he not in deſpayre therby/

De tri duo Nota.

but let hym dayly seke Jesu in holy medytacyons & good werkes / and specyally mooste prayers / and he shall fynde hym at the last in oure tyme. The thynge is / that a man folowe not to moche his owne wytte or his owne wyll. For our lorde Jesus after he sayd that he behoued to be occupyed in thoos thynges that belonged to his fathers worshyp. After he lefte that proper wyll / and folowed his parentes wyll goynge forth with them fro the temple home in to Nazareth and was subiecte to them. And this is specyally nedefull to relygyous folke to folowe by true obedyence to theyr fourtraynes. And also here haue we greate ensample of meknes i our lorde Jesu / wherof we shall speke more playnly in the chaptre that nexte foloweth.

¶ What maner of lyuynge our lorde Jesus had / and what he dyd from his ewelfthe yere vnto the begynnynge of his .xxx. yere. Ca.xiij.

Fro the tyme that our lorde Jesus was gone home to Nazareth with his parentes when he was twelue yere olde (as it is sayd before) vnto his thyrty yere / we fynde nothynge expressed in scripture autentyke what he dyd / or how he lyued / and that semeth wonderfull / what shall we than suppose of hym in all that tyme / whether he was in so moche yrelnes that he dyd nought / or wrought nothynge worthy to be wryten and spoke of / god shylde. And on that other syde / yf he dyd or wrought / why is it not wryten / as other dedes of hym be. Sothly it semeth meruaylous and wonderfull. But neuerthelesse yf we wolde take hereto good entent / we sholde se that as in nothynge

doynge he dyd grete thynges & wonderfull. For there is no thynge of his dedes or tyme of his lyuyng without mystery and edyfycacyon / but as he spake and wrought vertuously in tyme / so he holde his peas and rested and withdrewe hym vertuously in tyme / wherefore he that was louerayn mayster and came to teche vertues and shewe the true waye of euerlastynge lyfe he began fro his youth to do wonderfull dedes / and that in a wonderfull maner and vnknowen / and that was neuer herde before / that is for to saye / shewynge hymselfe in that tyme as vyle and vncunnynge and abiecte in the syght of men / in maner as we shall saye after / not fully affermynge in this or other that we may not openly proue by holy wryte or doctours approued / but deuoutly ymaggynynge to edyfycacyon & lerynge of deuocyon / as it was sayd in the prohempe of this booke at the begynnynge. And so we suppose that our lorde Jesus in that tyme withdrewe hym fro the company and felawshyp of men / and wente ofte sythes to the synagoge as to the chirche. And there was he moche occupyed in prayer / but not in the hyest and moost worshypfull place / but in the lowest and secrete place / and after in tyme whan he came home halpe his mother / and also peraventure his supposed father Joseph in his crafte / comynge and goynge amonge men / as he knewe not men. Ne that knewe hym of the comyn people that he dwelled amonge and sawe so fayre and so semely a ponge man doynge no thynge that was vnto playsynge or magnyfycence of his name wondred gretly of hym. Namely as the gospell sayth of hym whan he was ponge and of twelue yere of age Jesus profyted in age / in wysdome and in

Nota pro sano intellectu.

Occupatio Jesu.

grace to for god & man/that is to saye/as in the syght and opynyon of men. But now whan he was of more age vnto the tyme of his thyrtyest yere he shewed no dedes of cõmendacyon but warde/wherfore men scorned hym & held hym as an ydyote/an ydle man and a fole. And so it was his wyll to be holde as vnworthy & abiecte in the worlde for our saluacyon/as ỹ prophete speketh in his persone thus. I am a worme and not a man/repreue of men/& abiecyon of people. But here may we se that he in that abiecyon as it were not doynge/dyd a full vertuous dede of worthy cõmendyng And what was that. Sothly that he made hymselfe abiecte in the syght of people/& hereof had he no nede but we had nede. For sothly as I trowe in all our dedes there is nothynge greter nor harder to fulfyll than is this/wherfore as me thynketh that man is come to the hyest & hardest degre of perfecyon/the whiche of full hert & true wyll without feynynge hath ouercome hymselfe/& maystred the proude sterynge of ỹ flesshe/that he wylleth not to be in reputacyon of men/but coueyteth fully to be despysed & holde as a fole vnworthy and abiecte. For this is more worthy and more to cõmende than a man beynge pallyngly strouge/and a conquerour of Cytees and landes/as the wyse man Salomon wytnesseth. Wherfore tyll we come to this degre of perfecyon we shall holde our selfe as full imperfyte/and all that we do as nought to accounte. For sythen in sothnes all we do but as vnworthy seruaunt̃es what tyme that we do the good that we ought to do/as god hymselfe wytnesseth/vnto the tyme that we come to this degre of abiecyon and perfyte repreue of our selfe/we be not set sadly in trouthe/but ra-

Ego sum vermis & nõ homo.

Nota qñ ia ãs this/wherfore as me thynketh that man is come to the hyest & hardest degre of perfecyon/the whiche of full hert & true wyll without feynynge hath ouercome hymselfe/& maystred the proude sterynge of ỹ flesshe/that he wylleth not to be in reputacyon of men/but coueyteth fully to be despysed & holde as a fole vnworthy and abiecte. For this is more worthy and more to cõmende than a man beynge pallyngly strouge/and a conquerour of Cytees and landes/as the wyse man Salomon wytnesseth. Wherfore tyll we come to this degre of perfecyon we shall holde our selfe as full imperfyte/and all that we do as nought to accounte. For sythen in sothnes all we do but as vnworthy seruaunt̃es what tyme that we do the good that we ought to do/as god hymselfe wytnesseth/vnto the tyme that we come to this degre of abiecyon and perfyte repreue of our selfe/we be not set sadly in trouthe/but ra-

Melior ẽ patiẽs viro forti.

ther in vanyte as the apostle openly sheweth in these
wordes. Who so holdeth hymselfe in his owne repu- q̄ se existis
tacyon as ought worthy / sythen in sothnes he is as mat alis
nought / he begyleth and deceyueth hymselfe. And so q̄d esse.
as we sayd before our lorde Jesus lyued in this man-
ner and made hymselfe abiecte & as vnworthy to the
worlde / not for his owne nede / but for to teche vs the
waye of perfeccyon / wherfore yf we lerne it not / we
may not be excused / for it is an abhominable thynge
to se hym that is but a worme and wormes mete to
come for to hygh hymselfe by presumpcyon and lyfte
vp hymselfe as ought / whan that the hygh lorde of
maieste soo meked hymselfe by abiecyon and lowed
hymselfe as nought / and that dyd he not by feynynge
but as he was sothly meke & mylde in herte. Loo also
without symulacyon he lowed hymselfe in all maner
of mekenes and abiecyon in the syght of other / ful-
fyllynge fyrst in dede that he taught after by worde /
whan he badde his dysciples to lerne of hym for to be
mete & mylde in herte. And in so moche he lowed hym Discite a
and aneauntysed hymselfe / that also after he began to me q̄ mi-
preche and to speke so hygh thynges of the godhede / tis sum.
as the gospell telleth and to werke myracles and won
ders / yet the cursed Iewes set nothynge by hym / but
despysed and scorned hym sayenge. What is he / is not
this the carpenters sone Joseph / and also in the de-
uylles name he casteth out deuylles / and many suche
other despytes he suffred pacyently and mekely ma-
kynge so the rede through a swerde of mekenes / for to slee
therwith the proude aduersary the deuyll of hell / and
yf that we wyll se how myghtyly that he gyrded hym
selfe with this swerde of mekenes and humilite after

the byddynge of the prophete/ let vs take good hede to all his dedes/ and we shall se in them alwaye shewed gret emekenes/ as we may se yf we haue in mynde all the processe that is sayd yet hytherto/ & also here after shall be shewed more & more vnto his harde deth. And more ouer after his resurrection & at his vp styenge to heuen/ & yet hereto more ouer at the last daye of dome when he shall syt in his maieste kynge & domes man of all the worlde/ yet shall he shewe his soueraine mekenes to his creatures his bretherne by these wordes As longe as ye dyd almes dedes to these my loued bretherne/ ye dyd it to me. And why hope we ỹ he shewed so moche & loued principally this vertue of mekenes Sothly for he knewe well that as ỹ begynnynge of all synne is pryde/ so the foũdement of all good & of saluacyon is mekenes/ without the which foũdement the buyldynge of all other vertues is in vayne/ & therfore yf we trust of maydenhede/ of penaunce/ or of ony other vertue or dede without mekenes we be deceyued. And for as moche as he taught & shewed vs in what maner this vertue of mekenes shall be gotten/ ỹ is to saye/ by dispplynge & abiectyon of man hymselfe in his owne syght/ & also in other mennes syght/ and by cõtynuall doynge of symple operacyons & lowe & abiecte dedes. Therfore vs behoueth to loue and vse these meanes yt we wyll perfytly come to ỹ hye vertue as sayth sayn Bernarde in dyuers places. Almyghty god gyue vs grace to gete it perfytly as it is sayd/ for sothly I that wryte this knowlege my selfe full ferre therfro. And thus moche at this present tyme suffyseth spoken of this soueraine vertue. But now for to go agayne vnto our principall mater of the myrroure of the blyf-

Bernard in epistola ad canonicum regulare.

led lyke of our lorde Jesus/beholde we here the maner of lyuynge of that blyssed company in pouerte & symplenes togyder/& how that olde man Joseph wrought as he myght in his craft of carpentry/our lady also with the dystaffe & nedle/& other wiche mayden thyngs meet & other offyce doynge that longeth to housholde as we may thynke in dyuerse maners. And how our lorde Jesus mekely halpe them bothe at theyr nede/ and also in layenge of the borde/makynge the beddes and suche other besynes gladly & lowly mynystrynge and so fullfyllynge in dede that he sayth of hymselfe in the gospell/that mannes lone came not to be serued/ but to serue. Also we may thynke how they thre ete togyder euery daye at a lytell borde/not precious & delycate metes/but symple & sobre as was onely nedefull to sustenaūce of ȳ kynde. And after meet how they syttē togyder/& also peraduenture other whyle in theyr meet not vayne wordes or dissolute/but wordes of deuotyon and full of wysdome/& of the holy ghoost. And so as they were fedde in body/they were moche better fedde in soule. And than after suche maner recreacyon in comyn/they wente to prayer by themselfe in theyr closettes. For as we may ymagyn they had no grete hous/but a lytell/in ȳ whiche they had thre seuerynges/as it were thre small chambres there specially to praye & to slepe. And so may we thynke how our lorde Jesus euery nyghte after prayer gooth to his bedde lowly and mekely/shewynge in that and all other nedes to mankynde/that he was very man/& hydynge his godhede fro the feende. O lorde Jesus well mayst thou be called hydde god/that woldest in all this longe tyme thus trauayle and put to penaunce that moost

Nota modū biuendi dñi nr̄i iesu cū patentibus

Nota exēpla penitentie in dño iesu.

innocent body for our sake/ Whan the trauayle of one nyght had sufficed to redemption of all the worlde. But thy grete loue to man made the to do grete dedes of penaunce for hym. And so thou that arte kynge and almyghty god Without ende that helpest all men in theyr nede/ and gyuest thy goodes to all other plenteously as euery condycyon and state asketh/ ye chose and reserued to your owne persone so grete powerte/ abstynence and penaūce/ in watchynge/ in slepynge/ abstynynge in etynge/ and all your other dedes doynge/ and in that soloūge tyme for our loue. Lorde god where ben they now that loue so moche the lust/ the lykynge and the ease of the flesshe/ that seketh so besyly precyous and curyous and dyuerse ornamentes and bantytees of the worlde. Sothly we that loue and desyre suche thynges/ we lerne not that in the scole of this mayster. For he taught vs bothe by worde and dedes mekenes/ powerte and penaunce/ and chastynge of the body. And sythen we be not wyser than he ye wote wyll not erre/ let vs folowe hym that is moost soueraine mayster/ that wyll not begyle/ and that may not be begyled. And also after the doctryne of his apostle/ hauynge lyuelode and clothynge in these be we appayed/ and that vertuous lyuynge and exercyse before sayd folowe we to our power our lorde Jesus/ that we may after this wretched lyfe in penaūce come to his blysse/ the lyfe euerlastynge in ioye. Amen.

Nota contra carnales & mūdales.

¶ Of the baptym of our lorde Jesus/ and the waye therto. Ca.xiiij.

After that xxix. yere were compiete in the whiche our lorde Jesus lyued in penaūce and in abstynence as it is sayd/ tyll begynnynge of his .xxx. yere he spake to his mother & sayd. Dere mother it is now tyme that I go to glorifye my father/ & make hym knowen/ and also to shewe my selfe to the worlde/ & to werke the saluacyon of mannes soule/ as my father hath ordeyned & sente me to this worlde for this ende/ wherfore good mother be of good confort/ for I shall soone come agayne to the. And therwith that louerayn mayster of mekenes knelynge downe to his mother asked lowly her blessynge. And she also knelynge & clippynge hym louyngly in her armes with wepynge sayd thus. My blessed sone as thou wylt/ go now with thy fathers blessynge and myne/ & thynke on me/ & haue in mynde soone to come agayn. And so fynally takynge his leue at his mother/ & also at his supposed father Joseph/ he toke his waye fro Nazareth towarde Jherusalē/ & so forth tyll he came to the water Jordan/ where Johñ baptysed the people at that tyme/ ỹ whiche place is fro Jherusalem the space of xviii. myle. And for the lorde of all the worlde goth all that longe waye bare fote & alone. For he had yet no disciples gadred/ wherfore we takynge good entent by inwarde compassyon of hym in this iourney/ spake we to hym deuoutly in hert thynkynge in this maner. O lorde Jesu ye that be kynge of all kynges/ whether go ye in this maner alone. Good lorde where ben your dukes/ erles/ knyghtes and barons/ horses and harneys/ charyottes and summers/ and all other seruauntes and mynystres that shulde be aboute you for to kepe you fro the comyn people/ in

Meditatio deuota et notabilis.

maner of kynges & lordes/where ben the trompettes and clarions/and all other mynstrally/& herbergers and purueyours that sholde goo before/and all other worshyppes & pompes of the worlde/as we wretched wormes vse. Be not ye that hygh lorde of whose ioye and blysse heuen and erth is replenysshed/why than go ye thus symply alone and on the bare erth. Soothly the cause is for ye be not at this tyme in your kyngdome/the whiche is not of this worlde. For here ye haue set at nought your selfe/takynge the maner of a seruaunt/& not of a kynge/and so ye haue made your selfe as one of vs a pylgrym and a straūger/as all our fathers were/ye became a seruaunt to make vs kynges/and for we sholde sykerly come to your realme/ye come your selfe/shewynge vs the true waye/wherby we may come vpt herre. But good lorde why leue we & forsake we that waye/why folowe we not after the/why lowe we not & make we not our selfe/why loue we worlde we and couepte we so besyly worshyppes and pompes and vanytees of this worlde. Soothly for our realme is of this worlde/& for we knowe not our selfe as pylgrymes and straūgers/therfore we fall in to all these folyes and myscheues/and so we vayne mennesiones loue and holde alwaye thynges that ben vayne and false/and those that ben good and true/and those that ben tempozall & euer lastynge/for those that ben heuenly & euerlastynge. Truly good lorde yf we delyte with a sadde wyll to your realme/and our cōfort were in heuenly thynges/& also therwith/yf we inwardly thought and knewe our selfe as pylgrymes & straungers/we sholde soone & lyghtly folowe you/and of all these erthly and tempozall goodes/takyng onely that

Aduena & pegrinus ego sū sicut oēs patres mei.

Nota contra huiꝰ mūdi dilectozes.

were nede full to our lyuynge / we sholde not be tarryed
to renne after you / but as without burthen we sholde
go lyghtly & fully delyuerd & set at nought all worldly
ryches & goodes. But now speke we fer thermore of ỹ
baptym of our lorde Jesu / what tyme that he came to
the water of Jordan / there fonde he Johñ baptysyng
synfull men & moche people ỹ was comen thyder for to
here his predicacyon / for they helde hym that tyme as
Chryst. And than our lorde Jesus amonge other went
to Johñ / & prayed hym ỹ he wolde baptyse hym with
other. And Johñ beholdynge hym & knowynge hym
in spirite was adredde / & with grete reuerence sayd.
Lorde I sholde be baptysed of the / and thou not of me.
And Jesus answered / suffre now / for thus it falleth & be-
cometh vs to fulfyll al ryght wysnes. As who sayth
Saye not this now & be wyse me not / or make me not
knowen / for my tyme therof is not yet come / but now
do as I bydde & baptyse me / for now is tyme of mekē-
nes / & therfore I wyll now fulfyll all maner mekenes
Here sayth the glose ỹ mekenes hath thre degrees / the
fyrst is / a man to be subiecte & lowed to his soueraygne
& not preferred or hyghed hym selfe aboue hym that is
euen with hym in estate / the second is to be subiecte to
his euen lyke in estate / & not to be hyghed or preferred
aboue his vnderlynge / the thyrde & the soueraygne de-
gre of mekenes is to be subiecte & lowed to his vnder-
lynges / that is he that is lesse in estate than he / & this
degre kepte our lorde Jesus at this tyme whan he me-
ked hym & lowed hym to Johñ / & therfore ỹ he fulfyl-
led ryghtwysnes & all the perfeccyon of mekenes. And
whan Johñ sawe our lordes wyll that must nedes be
done / he dyd as he bade & baptysed hym there. Now

No. tres gradus humilitatis.

take we here good hede how that hye lorde of maieste dispoyleth hym & doth of his clothes as an other symple man of the people / and after he is plonged in that colde water / & in that colde tyme as in Wynter / and all for our loue & for our hele / or deynyage the sacrament of baptym / and wasshynge therwith none of his owne synnes / for he had none / but our kylthes & our synnes / and so weddyng there ghostly to hym holy chirche generally & all true soules specyally. For in ỳ fayth of our baptym we ben wedded to our lord Jesu chryst / wher fore this is a grete feest and a werke of grete profyte & excellence / for in this worthy werke all ỳ hole Trinite was openly shewed in a synguler maner / what ỳ holy ghost came downe in the lykenes of a doune & rested vpon hym / & the voyce of the father sayd. This is my beloued sone / in whome it lyketh me well / & therfor here ye hym. Upon the whiche worde saynt Bernard speketh in this maner. Lorde Jesu now is it tyme to speke / & therfore now begyn & speke to vs / how longe wylt thou be in sylence / me thynketh thou hast longe tyme holden thy peas / pe & full longe / but now speke / for now thou hast leue of the father / how longe wylt thou that art the vertue of god & wysdome of ỳ father be hyd in ỳ people as he that were feble & vnconnyng / how longe thou that arte the worthy kynge of heuen suffrest thyselfe to be called & also to be supposed & holden a wyghtes sone / that is to saye Joseph. For as Luke in his gospell wytnesseth / yet vnto this tyme of his .xxx. yere / Jesus was supposed & holden ỳ sone of Joseph. O thou mekenes that art ỳ vertue of Chryst how moche confoundest thou the pryde of vanyte / for I can but lytell (or more sothly to speke) onely it semeth

Nota bñ cõtra presumptuosos.

Contra presumptuosos.

me that I can / & yet now I may not holde my tongue vnwyselye & without shame put tynge my selfe forth & shewynge me as wyse and sadredy to teche & lyghtly to speke / but slowe to here. And Cryst what tyme he helde his peas so longe / and also hyd hymselfe fro the knowynge of men / whether he dradde ought of hayne iope / what sholde he drede hayne iope / was in sothnes the iope of the father. But neuerthelesse he dredde this not to hymselfe / but to vs the whiche he knewe well had nede to be adredde of that hayne iope. And in that he spake not with his mouth / he taught vs in dede. And that thynge that he taught after by wordes / now he spake by ensample / yis. Lerne of me for I am myde & meke of herte. For of ye youth of our lorde vnto the tyme of xxx. yere I here or rede but lytell more. But now may he no longer be hydde / sythen he is so openly shewed of the father. All these ben ye wordes of sayne Bernard in sentrnce cõfermynge that was sayd before in ye last chappytre / how that our lorde Jesus meneth hyde his peas vnto this tyme for our doctryne to flee presumpcion / & kepe perfyte meknes / the whiche vertue yet here in his baptim he shewed more growen than it was before by soueraine lownes openly shewed to his seruaūt / makynge hym worthy & grete / & hymselfe as vnworthy & abiecte. And also in an other poynt we may se his meknes here growen / for vnto this tyme (as it is sayd) he lyued lowly as in ydelnes & adversyte, but now he shewed hymselfe openly as a synfull man. For Johan preched to synfull men to do penaūce and baptysed them. And our lorde Jesus came amonge them / and in theyr syght was baptysed as one of them / and that was a soueraine poynt of meknes /

namely in this tyme whan he purpoled to preche and
shewe hymself as openly vnto the worlde by waye of mānes
reason he ought haue dyed / that of that lowe vnbe-
leef thereby after wolde he preched he shold haue ben in
lesse reputacion / & despyled as a synfull malle vnwor-
thy. But therfore lette he not þ was mayster of mek-
nes to meue hymselfe in all maner of lowlines vnto our
doctryne & example / shewynge hymselfe hymself þ hy-
was not vnto subiectyon & obedyence of hymself. But we
in cōtrary maner shewe ourselfe þ we be not vnto wor-
shyp & praysyng of ourselfe / for yf there be any thyng
in vs of vertue that ought to be prayled / gladly we
shewe & make known / but our defautes & euelpartes
we hyde / & yf we be worthy to be despysed & synfull. And
though it be that we knowe our selfe as in our owne
syght be worthy & synfull / neuerthelesse we wolde not
be holde so in the syght of other / & in þ we our meknes
ferre to the perfyte meknes of Jesu / as it was here
before shewed / & in all his dedes he shewed it as þ ver-
tue that is moost nedefull to vs / Wherfore loue we it /
dely we vs in all our dedes prynceypally to kepe it not
dredynge therby to be the more vnable to profyte of
other. For as he was in this tyme of his sourrayninā
knes in vnderstandynge of his dapeyns ranne of his
seruaūt shewed by wyrnes of the father & tesmoyn of the
holy ghost very goddes sone. So though we muste be
abiecte & lowe vs neuer to moche in our owne syght &
in other mennes / yf we be able to profyte to other / god
wyll make vs knowen in þ as it is moost nedefull
to our owne nede and to other mennes profyte.

Explicit pars secūda / et cōtemplatio p die martis.

Nota contra superbiam.

C.

Nota.

¶ Incipit pars tertia.

¶ Of the fastynge of our lorde Jesus/and of his temptacyons in deserte. Ca.xv.



¶ That tyme that our lorde Jesus was baptysed as it is sayd before/anone he went into deserte and there vpon a hyll that was fro the place of his baptym about foure myle/ & is called Quarētana he fasted .xl. dayes & .xl. nyghtes/ not eatynge nor drynkynge. And as the euangelyst Marke telleth/ his dwellynge was there with bestes. Now gyue here good herde to our lorde Jesus/ & specyally to his dedes. For here he techeth vs and gyueth vs ensample of many grete vertues/ as in that that he is solytary & fasteth

Nota dñi pceſſum de quatuor.

prayeth / waketh / lyeth & ſlepeth vpon the erth / & mekely is conuerſaute with ỹ beeſtes. In the whiche proceſſe ben touched foure thynges ỹ longeth ſpecyally to ghoſtly exercyſe & vertuous lyuynge / & wonderfully helpynge eche other togyder / that is to ſaye / ſolytary beynge / faſtyng / prayer / & penaūce of the body / by the whiche we may come beſt to that noble vertue that is

Puritas cordis.

clennes of herte / ỹ whiche we ought ſouerayntly to deſyre / in as moche as it is moſt nedefull to vs / & cõprehendeth in it ſelfe all other vertues in maner / that is to ſaye / charite / mekenes / pacyence / & all other vertues. Alſo it putteth awaye vyces / for wt vyces or wt defaute of vertues / clennes of herte may not ſtande & laſt / and therfore in a boke that is called Collationes patrum. it is ſayd / that all the exercyſe of a monke ſholde be pryncipally to gete & haue clennes of herte / & no wonder / ſy therby a man ſhall deſerue to ſe god / as Cryſt hyſelfe wytneſſeth in the goſpel ſayenge thus. Bleſſed be the

Bernard

clene in herte / for they ſhall ſe god. And as ſayne Bernard ſayth / ỹ clener that a man is / ỹ nerer he is to god and ỹ more clerely ſeeth hym / wherfore to gete & haue this noble vertue / ỹ is to ſaye / clennes of herte pryncypally helpeth bely & deuoute prayer / wherof we ſhall

Primum ſecūdū et tertium Jeiuniū & afflictio corporis.

ſpeke after. But for as moche as prayer with glotony or with luſt & lykynge of the body & ydelnes is lyght worth / therfore it behoueth that therwith be faſtyng and bodyly penaunce / and that with diſcrecyon and wyſdome. For bodyly penaunce without diſcrecyon letteth all good werkes. And for the keppynge & fulfyllyng of all thoſe thre forſayd thynges / helpeth moche the fourth / that is ſolytary beynge / for wt moche noyſe and troublynge prayer wyll not well and deuoutly be

sayd / and he that seeth & hereth many thynges / shall full harde escape vnclennes of herte and offence of his conscyence / for ofte sythes deth entreth by our wyndowes in to the soule / wherfore ꝑ that wylte be knytte ghostly to our lorde Jesu Chryst / & coueyteste in cleennes of herte to se god by ensample of hym / go in to a solytary place / and in as moche as thou mayst (saupnge thyne estate) flee the company of flesshely men. Seke not by curiolite newe knowlege & frendshyppes. Fyll not thyne eyen & thyne eres with vayne fantasyes / for it was not without a cause that holy fathers here before sought deserttes & other solytary places ferre fro ꝑ comyn conuersacyon of men. And also it was not for nought that they taught & badde them ꝑ dwelled in religyous cõuersacyon / that they sholde be blynde / deffe & dombe / and that may lette and dystourbe rest of soule ffor as venymous to the soule. This solytary beynge & this fleynge (as sayne Bernarde sayth) is more vertuously in soule than in body / ꝑ is to say / that a man in his enteneyon / in deuocion / & in spiryte be departed fro the worlde & men / & ioyned so in spiryte to god / that is a spiryte & alketh not solytary beynge of body in maner & in tyme / as specyally in tyme of specyall prayer / & also in other tymes of them ꝑ ought by way of theyr degre be solytary as reclufe & some relygyous / & therfore sayd the same sayne / that thou that arte amonge many bodyly men / ꝑ mayst be solytary & alone ghostly yf thou wylte not loue these worldly thynges that the comynalte loueth / & also yf thou despyse & forsake those thynges ꝑ comynly all men desyre & take. Also yf ꝑ flee stryues & debates / & yf ꝑ fele not wᵗ sorowe thyne owne harmes / and haue not in mynde wronges done to the

Bernard sup cant. ser. xl.

for to be auenged. And elles though thou be alone and
solytary in body thou art not alone in soule truly. And
generally in what maner company of men that thou
arte cõuersaunt/ beware specyally of two thynges/ yf
thou wylte be truly solytary in spirytc/ ꝑ is that thou
be not a curyous and a besy seker of other mennes con-
uersacyon/ or elles a presumptuous and temerary de-
mer of other men. This is sayut Bernardes sentence
of solytary beynge/ by ꝑ whiche we may vnderstande
that bodyly solycytude sufferyth not without ghoost-
ly. But for to haue the ghostly the bodyly helpeth full
moche/ puttynge away occasyon without forth that
myght drawe the soule within forth fro the wyenge &
knyttynge to her spouse Jesu Chryst/ wherfore that
we may so be hayrte to hym by grace/ be we aboute ꝑ
all our wyll & myght to folowe hym/ that is to saye/ in
true solytary beynge/ as it is sayd/ & in deuout prayer
in fastynge and dyscrete bodyly penaũce doynge. And
Nota bñ. ferthermore that his conuersacyon in deserte was a-
monge beestes/ we haue ensample to lyue symply/ &
bere vs lowly in what congregacyon we ben/ & ther-
with to bere pacyently/ and suffre also them that se-
meth to vs as vnreasonable and beslyall in maners &
in lyuynge. And thus hauynge in mynde the maner
of lyuynge of our lorde Jesu Chryst in deserte so in pe-
naũce those. xl. dayes/ euery chrysten soule ought to by
lyte hym there oftentymes by deuoute compassyon &
specyally in that tyme begynnynge at the Epyphany
Whan he was baptysed vnto. xl. dayes after/ in ꝑ whi-
che he fasted & lyued there as it is sayd. But now fur-
De tẽpta thermore as to his temptacyon Whan those. xl. dayes
tione dñi. of his fastynge were complete/ our lorde Jesus hym

gred. And anone ꝑ false tempteour the feende that besy was aboute to knowe yf he were goddes sone/came to hym and began to tempte hym of glotony/& sayd. yf thou be goddes sone/saye that these stones be made & turned in to breed. But he myght not with his errores ey decepue hym that was mayster of trouth/for he answered hym so wysely/that neyther he was ouercome by the temptacyon of glotony/and yet the aduersary myght not knowe that he desyred. For he neyther denyed ne affermed that he was goddes sone/but concluded hym by an auctorite of holy wrytt. And so haue we here ensample of our lorde Jesu to withstande the vyce of glotony/for there must we begyn/yf we wyll ouercome other vyces/as the enemy comynly begynneth therwith to assayle them ꝑ taketh them to gholdly iuuynge. Wher fore (as it semeth) he that is ouercomen with that vyce of glotony/that wherin he is feble and vnmyghty to withstande & ouercome other vyces as doctours saye in this place of the gospell/but that glotony be fyrst refrayned/man trauayleth in vayne agaynst other vyces. After warde the deuyll toke hym by ꝛ bare hym in to Jherusalem/that was fro ꝑ place aboute an. viij. myle/as men saye/& there he set hym vpon a pynnacle of ꝑ temple/where he tempted hym of vayne ioye/couetynge to knowe (as he dyd before) yf he were goddes sone. But here was he also ouercomen by auctorite of holy scripture/so that he lost fully his purpose/in that he hurt hym not as man by pryde and hym selfe was neuer the wyser of his godhede. And here haue we ensample of pacyence/cõsyderynge the grete benignite & pacyence of our lorde Jesu Chryst that suffred hym selfe to be handled and borne of that

prima tẽptatio de gula.

De abstinentia cõtra gulã. Nota plenius ifra ca. xxiij.

Secũda de vana gloria.

cruell beest that hated hym and all that he loued. And after that tyme (as sayut Bernarde sayth) the enemy seynge that he shewed no thynge of the godhede/ and supposyng therby that he was not god/ tempted hym after as man at this thyrde tyme/ whan he toke hym eſte and bare hym agayne vnto a full hye hyll beſyde the foreſayd hyll of Quarentana as the ſpace of two myle/ and there he tempted hym of auaryce/ and therwith of ydolatry. But therfore was he there openly reproued/ and fully ouercome and vaynquyſhed/ as dyuerſe doctours ſhewe that expowne more playnly theſe temptacyons and this goſpell. And therfore we paſſe ouer the ſhortlyer here as we do in other expoſicyons/ ſtandynge principally in medytacyons/ as it was ſayd at the begynnynge of this boke. If we take here good hede how our lorde was handled & tempted of the enemy/ we ſholde not wonder though we haue thys ben ofte ſythes tempted/ for not onely he was tempted in theſe thre tymes/ but alſo as ſayut Bernarde ſayth in other dyuers tymes/ as ỹ apoſtle ſayth that he was tempted in all maner of temptacyons that belongeth vnto the infyrmite of man/ without ſynne. Ferthermore whan the enemy was fully ouercome and gone away/ aungelles came and ſerued and myniſtred hym. But now here take we good hede/ and beholde we inwardly our lorde Jeſu Chryſt etynge alone and the aungelles aboute hym/ and thynke we deuoutly by ymagynacyon thoſe thynges that folowe here after/ for they ben full fayre and ſtrynge to deuocyon. And ſo fyrſt we may aſke what maner of mete it was that the aungelles ſerued hym of/ after that he had ſo longe faſted. Hereof ſpeketh not holy wryt

Tertia de auaritia.

Nota de temptationibus ſuſtinendis.

Meditatio deuota.

Wherfore we may here ymagyn by reason & ordeyne this worldly ferst as vs lyketh / not by errour afferm-yng / but deuoutly ymagynynge and supposynge and that after the comyn kynde of ỹ manhode. For yf we take hede & speke of his myght after the godhede there is no questyon / for it is no doubte / that he myght make what hym lyst / and also haue of those that ben & were made at his owne wyll. But we shall not fynde that he vsed this myght & this power for hymselfe or for his dysciples in theyr bodyly nede / but for the people to shewe his godhede. We rede that at two tymes he fedde them myraculously in grete multytude of a fewe loues & fyshes. But of his dysciples is wryten that in his owne presence they pluckked eres of corne & ete them for hongre / as it shall folowe hereafter. Also what tyme he hymselfe was wery of the waye / & sate vpon the welle spekynge with ỹ woman samaritane we rede not that he made meet for to ete / but that he sente his dysciples in to ỹ Cite to begge theyr meet / & so it was not lykely ỹ in this tyme after his faste & bodyly honger he purueyed his meet by myracle / sythen in this tyme he shewed onely his manhode / and also there was no people there to werke myracle to theyr edyfycacyon / as comynly he dyd / but onely aungelles were there present. And sythen on that hyll was no dwellynge of men ne meet redy dyght / We shall suppose & thynke that ỹ aungelles brought hym mannes meet all redy dyght and apparayled fro another place as it befell vnto the prophete Danyell. For as holy scripture sheweth / what tyme that Danyell was put in to the pyt of lyons / and Abacuk another prophete bare meet for his sustenaūce in the feelde / goddes aun-

gell toke hym vp by the heere of his heed & bare hym fro thens in to Babyloyne to Dampell for to fede hym with that meet. And anone after he was borne agayne. And so in that maneriet vs ymagyn here and with ghoostly myght as it were reherynge our lorde Jesu at his meet and also hauynge in mynde specyally his dere mother thynke we deuoutly on this maner what tyme Sathanas was repoued as a falle temptour & vtterly dryuen away holy aungelles in grete multytude comen to our lorde Jesu after his victory and fallynge downe to the erth deuoutly honoured hym and salewed hym as theyr lorde and god. And our lorde benygnely and swetely toke them vp enelynynge to them with his heed as it were knowleggynge hym self very man & in that somwhat ieffe and loued fro aungelles. And than spake the aungelles and sayd thus. Our worthy lorde ye haue longe fasted and it is now your tyme to ete what is your wyll that we ordeyne for you. And than he sayd go forth to my dere mother and loke what maner of meet she hath redy & bryng it to me for there is no bodyly meet so lykyng to me as that is of her dressing. And anone two of them go forth and sodeynly were before her & with grete reuerence gretynge her in her sones behalfe tolde theyr message. And so of that symple meet that she had ordeyned to her selfe and Joseph the aungelles toke with a lose and a towell and other necessaryes and brought it to Jesus. And peraduenture therwith a fewe small fyshes that our lady had ordeyned than as god wolde. And so therwith the aungelles compynge spradde the towell vpon the grounde and layde breed theron and they myldely stode and sayd grace with our lorde Jesus

abydyng his blessynge & eyll he was set. ¶ Now take here good hede/specyally thou þ arte solytary/ & haue in mynde why thou etest thy meet alone/as without mannes felawshyp/the maner of this meet/and how lowly our lorde Jesus sytteth downe to his meet on þ bare grounde/for there had he neyther banker ne quysshyn/and take hede how curteysly & soberly he taketh his meet/notwithstādynge his honger after his longe faste. The aungelles serued hym as theyr lorde/peraduenture one of breed/an other of wyne/an other dressed fysshes/some songe in the stede of mynstralsy that swete songe of heuen/and so they reheted and cōforted theyr lorde/as it belonged to them with moche ioye/medled with compassyon. This felawshyp hast thou though thou se them not whan thou etest alone in thy cell/yt thou be in charite/ & specyally whan thou hast thy herte to god/as ye ought to haue after þ byddyng of the apostle/þ whiche sayth to vs/that whether we ete or drynke/or ony other thynge do/all we shold do it in the name of our lorde/the whiche name Jesus we shall alwaye blysse and thanke hym in herte/haue we moche/haue we lytell/haue we good/haue we badde And so ete our meet though we be alone/as though we sawe bodyly the blessed aūgels that be present ghostly And herewith haupnge in warde compassyon of our lorde Jesu/and beholdynge in mynde hym that is almyghty god/soueryne lorde & maker of all þ worlde/that gyueth meet to all flesshely creatures so mebed & in maner nebed to bodyly meet/and therwith etynge and sedynge as it were an other erthly man/moche ought we to loue hym and thanke hym/and with a gladde wyll take penaūce/and suffre dysease for hym

Vide solitarie & recluse.

N.

that so moche hath suffred for vs. ¶ Ferthermore as to the processe whan our lorde Jesus had eten & sayd grace/that is to saye/thanked the father in his manhode of that bodyly refeccyon/he badde the aungelles here agayn to his mother that was lefte/tellynge her that he sholde in shorte tyme come to her agayne. And whan they had done as he badde/and were comen agayne that was in full shorte tyme/he spake to all the aungelles that were there and sayd. Go agayn to my father and your blysse/and recōmende me vnto hym and to all the courte of heuen. For yet it behoueth me to do my pylgrymage here in erth a whyle. And anone therwith they fallynge down to the erth/and deuoutly askynge his blessynge. After he had blessed them they wente vp agayne to heuen/tellynge there these tydynges of his gracyous byetory. And therof was all the blessed courte reioyced and fulfylled in myrth & thankynge of god. And thus and in this maner may we thynke & ymagyn the forsayd processe to sterynge of our deuocyon/as by waye of medytacyon/in the whiche processe ben many good notabylytees/as touchynge temptacion of man in this worlde/of ỹ whiche saynt Gregory and other doctours speken in the exposicyon of this gospell Ductus est Jesus in desertum. And specyally Crysostome in imperfecto/the whiche for they ben suffycyently wryten/not onely in latyn/but also in englysshe/we shall passe ouer at this tyme.

De reditu dñi a temptatione.

Spekynge ferthermore of the returnynge agayne of our lorde Jesus home vnto his mother at Nazareth. And than whan he wente downe from that hyll and came to Jordane/Johan baptyst as soone as he sawe hym/came towarde hym with his fynger poyntynge

towarde hym shewed hym and sayd. Loo the lambe of god/loo he that doth awaye the synnes of the worlde/ he it is vpon whome I sawe the holy ghost rest/what tyme I baptysed hym. ¶ Afterwarde also an other daye whan Johan had shewed hym (as he dyd fyrst) Andrewe and Peter with other dyscyples spake with hym/& had a begynnynge of his knowlege/as Johan telleth in his gospell. Afterwarde our lorde Jesus lefte that countree and toke the waye towarde Galylee tyll he came to his mother at Nazareth/whome we shall also folowe by cõpassyon of his grete trauayle all that longe waye of.lxxiij.myle/as it is sayd before. And what tyme he was come home/and that his mother had ỹ syght of hym/no wonder though she was glad and ioyfull/in so moche that no tongue can tell/wherfore anone she arose & clepynge & kyssynge hym welcomed hym home/and thanked the father of heuen that brought hym safe to her. But therwith beholdynge his face lene and pale/she had grete compassyon. And he agaynwarde reuerently enclynynge dyd her worshyp/as to his mother/& also to Joseph as to his supposed father. And so dwelled he with them (as he dyd before) mekely/but in an other maner of lyuynge/as by shewynge woutforth of his perfeccyon more & more as it shall be shewed here after. But for as moche as it were longe werke (and perauenture tedyous bothe to the reders & to the herers hereof) yf all the processe of ỹ blessed lyfe of our lorde Jesu Chryst sholde be wryten in englysshe (so fully by medytacyons) as it is yet hytherto/after the processe of the booke before named of Bonauenture in latyn/therfore here after warde many chappytres and longe processe/the whiche semeth

Nota bñ ỹ ordine capitulorũ et modo scribẽdi ĩ sequẽtibus.

lytell edyfycacyon in/ as to the maner of symple folke that this boke is specyally wrytten to shall be lefte vnto it drawe to the passyon/ the whiche with the grace of Jesu shall be more playnly contynued/ as the mater that is moost nedefull and moost edyfyenge. And before onely those maters ꝑ semeth moost fructuous/ and the chapitres of them shall be wryten as god wyll
B gyue grace/ wherfore as the same Bonauenture byddeth/ thou that wylte kele the swetenes and the fruyte of these medytacyons/ take hede alway and in all places deuoutly in thy mynde beholdynge the persone of
Vide i ca. primo sequenti qꝫ hic omittitur. our lorde Jesus in all his dedes/ as whan he stode with his dyscyples/ & whan with other synfull men. And whan he preched to the people/ and how he spake to them. And also whan he wrought myracles/ and so forth takynge hede of all his dedes & his maners/ and pryncypally beholdynge his blessed face yf thou canst ymagyn it/ that semeth to me moost harde of all other but as I trowe it is moost lykynge to hym that hath grace therof. And so what tyme that synguler medytacyons ben not specyfyed/ this generall shall suffyse.

¶ De aptione libri in synagoga notat in capꝫ sequenti.

¶ How our lorde Jesus began to preche/ and to gader dyscyples. Ca.xvj.

After that our lord Jesus was come home agayne to Nazareth fro his baptym and his temptacyon (as it is sayd) he began a lytell and a lytell to shewe hymselfe and to teche prpuely and in partye. For as openly and fully

we rede not ꝓ he toke vpon hym thoffyce of prechynge all that yere folowynge / that is to saye vnto the tyme that he wrought the fyrst myracle at the weddynge / that was that selfe daye a twelue monethes ꝓ he was baptysed. And though he or his dyscyples preched in the meane tyme other whyle / neuertheles it was not so fully nor so customably done before that Johan baptyst was taken and imprysoned as after. And in that he gaue vs ensample of a wonderfull mekenes / whan touchynge thoffyce of prechynge he gaue stede to Johan / that was moche lesse and without comparyson more vnworthy than he. And so we may se that he began not with boost and blowynge as many done but with mekenes lytell and lytell softely / wherfore vpon a sabbot daye whan he was comen in to the synagoge as he was wonte to do with other / as in the chirche of the iewes / he rose vp for to rede in maner of a mynystre or a clerke. And whan there was taken hym the boke of the prophete Esaye / he turned to the place where it is wrytten / and so he redde in this maner. The spiryte of god hath rested vpon me / wherfore he hath anoynted me / & for to preche to the poore he hath sente me / & so forth. And than whan he had closed the booke and taken it to the seruaunt / he sate downe / and than he spake ferthermore. This daye is this scripture fulfylled in your yeres. Now take hede of hym / how mekely at the begynnynge he toke vpon hym the offyce of a reder as it were a symple clerke / fyrst with a benygne and lowly chere redynge / & after expowndynge it mekely of hym / and yet not openly expressynge or meynge hymselfe whan he sayd / this daye is fulfylled this scripture / as who sayth / I that

rede this daye / am he of whome it speketh. And the eyen of all that were in the synagoge were set beslyp on hym / and all they wondred of these wordes of grace that wente out of his mouth / and no wonder / for he was soueraynly fayre & also mooste eloquent. As Dauyd sayth of hym also. Thou fayre in shape passynge the chyldren of men / and grace is shewed in thy lyppes Ferthermore also our lord Jesus beseynge hym about our saluacyon began to call and gader to hym dysciples / and so he called Peter and Andrewe thre tymes. Fyrst whan he was aboute the water of Jordane (as it was sayd before) and than they came somwhat to his knowlege / but they folowed hym not. The seconde tyme he called them fro the shyppe / whan they were aboute to take fysshe / as Luke reherseth. But than though they herde his doctrine and folowed hym / neuertheles they sought at that tyme to returne agayn to their propre goodes. The thyrde tyme as Mathew sheweth / he called them fro the shyppe / whan he sayd to them. Come ye after me / for I shall make you fysshers of men. And thā lefte they their nettes & shyppe and folowed hym. Also in the two last tymes he called James and Johan / as in ỹ same place is made mencyon of them with Peter and Andrewe. Also specyally he called Johan theuangelyst fro the brydale as sayn Jherome sayth / but that is not expressed in the texte of the gospell. Also specyally he called Philyp. And also in another place he called Mathewe the publycane. But the maner of callynge of the remenaunt is not expressly wryten / saue that Luke maketh mynde & mencyon of the .xij. apostles chosen / and nameth them all. Now take we here good hede to the maner of hym

Speciosus forma prefilijs hominū.

De quarta vocatione habet Joh. j. ca. Luce. quinto ca. Mat. quarto / & Mar. primo.

in this callynge and gadrynge of his dyscyples and of his conuersacyon with them/how lowly he speketh to them/and how homely he sheweth hymselfe to them/drawynge them to his loue withinforth by grace/and withoutforth by dede/familyerly ledyng them to his mothers hous/& also goynge with them ofte to theyr dwellynges/techynge and enfourmynge them/and so in all maner beynge besy aboute them/and with as grete cure as the mother hath of her sone. In so moche that as it is wryten/sayne Peter tolde what tyme he slepte with them in ony place/it was his custome to ryse vp in the nyght they sleppynge/& yf he founde ony of them vncouered/pyrurly and softly couered them agayne/for he loued them full tenderly/knowynge what he wolde make of them/all though so were they were men of rude & boystous condycyons & of symple lygnage/neuertheles he thought to make them pryn ces of the worlde & chefetaynes of all chrysten men in ghostly batayle/& domes men of other. Here also let vs take hede of what maner people began the fayth & the grounde of holy chirche/as of suche symple fysshers/poore men and vnlerned. For our lorde wolde not chose hereto grete clerkes and wyse men/or myghty men of the worlde/lest þ grete dedes that shulde after be done by them/myght be arrerted to theyr worthynes. But this he reserued & kepte for hymself/as it was reason shewynge that onely in his owne goodnes and myght and wysdome he bought vs and saued vs. Blessed be Jesus without en ende. Amen.

Nota contra benignã curã Jesu.

¶ Of the myracle done at the brydale/turnynge water in to wyne. Ca.xbij.



T befell that daye twelue monethes that our lord Jesus was baptysed/as it is sayd there was made a brydale in the coūtree of Galylee/in a place ꝑ was called the Thane Of the whiche brydale there is doubte whose brydale it was. But we at this tyme shall suppose after the comyn opynyon that it was sayntJohan the euange lyst/as sayntJherome also sheweth in the prologue of the gospell of sayntJohan. At the whiche brydale our lady Jesus mother was/as she that was the mooste eldest and mooste worthyest of the thre systers. And therfore she was not bydden nor called thyder as other straungers were/but she was there in her systers hous homely as in her owne hous ordeynynge and mynystrynge as maystresse therof. And that we may vnderstande by thre euydences of the processe of that gospell. Fyrst by that the gospell sayth that the mother of Jesus was there/and after that Jesus and his dysciples were called or bydden therto. And so as we suppose it befell that what tyme our ladyes syster Mary Salome the wyfe of zebedee shaped for to wedde her sone Johan/she wente before to our lady to Nazareth that was fro the Thane aboute foure myle sayenge that she wolde make a brydale vnto her sone Johan. And so than our lady wente with her for to ordeyne therfore certayne dayes before. So that whan other gestes were bydden/she was there all redy and homely before. ¶ The seconde euydence is/that she knewe the defaute of wyne/wherfore it semeth by all lykelyhode that she did not syt at meet as other gestes that were bydden/but that she wente aboute mynystrynge & ordeynynge as one of them that delyuered

meet and pryuye and other necessaryes/ wherfore she perceyued by tyme and sawe the defaute of Ioyne/ and colde prudy her sone therof/ to helpe & remedy/ that thas myght she not haue done/ yf she had eyten amonge other women but she had eysen fro the boyde/ that is not semely to be/ & also it is not to byleue that she that was berruoully shamefully lafte by her sone amonge men/ wherfore it folowyth that she fate not as a gelte/ but in mynystres as it is sayd before. ¶ The hyydeceyp dence hereof is/ that she badde the seruauntes to go vnto her sone/ and that they sholde do what that he badde them do/ And so it semeth that she was ouer them/ and that the hyydale was gouerned by her/ and therfore she was bely that no defaute were therat/ Wherfore we may take hede and vnderstande the maner of this hyydale and the processe of the myracle done therat thus. Fyrst we shall beholde our lorde Jesu eteynge there amonge them as an other comyn man/ and that fyrst ynge in the lowest place/ and not amonge the grete and moost worshypfull gestes aboue/ as we may vnderstande by this processe. For he sholde after techa this lesson of the gospell/ whan thou arte bydden to the hyydale or to the feest/ syt and take thy sieve in the lowest place. And for as moche as he wolde fyrst do it deve that he sholde after teche by worde/ therfore he wolde not take the fyrst and the pryncypall sete in maner of proude men/ but rather the lower amonge symple men. ¶ Here with also behelde our lady his mother that all thynge were well and conenably done eteynge the seruauntes and the mynystres how they sholde serue and whereof. And so after whan it drewe towarde the ende of the feest/ they came to her & sayd

there is no more wyne. And she answered/abyde a lytell and I shall gete you to haue more. And she went out of the chambre into the hall to her sone Jesus that sate at the bordes ende nyghe the chambre dore/& rowned hym in the ere and sayd. My dere sone/they haue no more wyne/and she this our syster is poore/wherfore I me thynke where we shall haue more. And Jesus answered & sayd/what is that to me & to the woman. This semeth a harde and a boystous answere to his mother. But neuertheles it was sayd in mystery and for our doctrynes & techynge/as sayn Bernarde sayth and as it shall be tolde after the processe. But of this harde & straunge answere as to semynge his mother was not disturbled ne in despayre/but fully trusted in his grete goodnes and benignite she went agayn to the seruauntes/and sayd to them. Go to my sone Jesus/and what someuer he sayth and bydeth you do/do it. And than at the byddynge of our lorde they fylled the stones that were there ful of water. And anone at his blessynge all the water was turned in to wyne. And than he bade them drawe therof/and bere to Archytryclyne/that is to saye/the moost worthy person of all the gestes in that hous. In the whiche byddynge we may se fyrst the discretyon of our lorde/in that he sente that wyne fyrst to the moost worthyfull man. Also we may se here by that our lorde sate ferre fro hym/in that he sayd/bere it to Archytryclyne. And so sythen he sate in the hyghest place/it semeth that our lorde sate in the lowest place/as it is sayd before. And whan he had tasted the wyne and prayse it/and he & other dranke therof. The mynystres that knewe how it was made/tolde openly the myracle to all the

allyllense. And than his dyscyples byssyed in hym more sadly as for ȳ fyrst myracle that they sawe done before them. And so in that Jesus shewed his dyvyne and his godhood. Afterwarde whan the feest was all done/ our lorde Jesus called Johan by hymselfe and sayd. Leue this woman that thou hast taken to thy wyfe/ and folowe me/ for I shall bringe the to a better and more perfyte weddynge than this is. And anone without more Johan lefte his wyfe there/ & folowed Jesus. In this forsayd processe we may note many thynges to our doctrine & rayserayson. Fyrst in that our lorde Jesus wolde come & be present at the bridale and weddynge/ he shewed vs that matrymony and fleshely weddynge is lefull and ordeyned of god. But in that he called Johan therfro/ he doth vs to understande that gholly matrymony is moche more better and perfyter & worthyer. Also in that harde answere and straunge (as to semynge) that he gaue to his mother/ whan he sayd/ what is that to me & to ȳ woman (as saynt Bernarde sayth) he taught vs that ben religyous & haue forsaken the worlde/ not for to be besy and to haue grete care aboute our fleshely parentes/ so that they ne lete not our gholy exercyse/ for as longe as we be of the worlde/ so longe be we in dette to our parentes/ but after we haue lefte & forsaken our selfe/ moche more be we free & delyuered of the besynes of them. And so we fynde wryttē that there came vpon a tyme to an heremyte or a monke that had forsaken ȳ worlde & lyued holyly & aplyn desert/ his owne fleshely brother prayenge hym of his helpe in a certayne nede as touchynge the worlde/ and he badde hym go to his other brother that was deed longe before. And than he

Narratio

wondred of that byddynge / & sayd that he was deed as he knewe well. The monke answered & sayd that so was he deed to the worlde. And so taught vs our lorde Jesus / that we that haue forsaken the worlde sholde not be besy about our parentes and kynsfolke freendes ouer that that religyon asketh / whan he answered to his mother / and namely to suche a mother sayenge. What is that to me & to the woma. Another vnderstandynge is in these wordes / the whiche comynly doctours telleth / and therfore we passe ouer at this tyme. Ferthermore we haue here techyng of pacyence and hope in the dede of our lady that lefte not for that straunge answere / as it is sayd before. And so what tyme we call vnto Jesu for helpe at our nede bodyly or ghostly / though we fynde it not anone / but rather hardnes and contrarytee / we shall not leue therfore to call vpon hym by good hope / tyll through his mercy & grace the vnsauery water and colde of aduersite and penaunce be turned into wyne of confort and ghostly lykynge. After this myracle was done / our lorde Jesus wyllynge and purposynge so forth to werke and preche openly for the saluacyon of man / he wente fro that place with his mother & his dysciples in to Capharnaum besyde Nazareth / idynge his mother be the waye and soledynge his dysciples / and they besyly herynge his wordes & his techynge. For he was not ydle / but euer dyd and wrought good / or taught and spake to edyfycacyon. And so do we in his name that blyssed be he worthouten ende. Amen.

De patiencia et spe. Nota oportune.

¶ Of the excellent sermon of our lorde Jesu on the hyll. Ca. xbiij.

WHan our lorde Jesus had chosen & gadred his
dyscyples (as it is sayd before) wyllynge to
teche them & enformeethem to perfection of the
newe lawe/he ascended vp into a hyll that is called
Thabor/about two myle fro Nazareth (after ỹ comyn
opynyon) & there he made to them a longe sermon/&
full of fruyte/the whiche as sayne Austyn sayth in the
begynnynge of this boke that he made of that sermon
it conteyneth all the perfectyon of christen lyuynge. For
in that sermon he taught them fyrst whyche men of
god ben blyssed and worthy to haue his blysse. Also he
taught them the true maner of prayer/of fastynge/of
almes dede & other vertues longynge to ỹ perfyte lyfe
of man/as the texte of the gospell openly telleth/& dy-
uerse doctours & clerkes expowne it sufficyently/the
whiche processe we may passe ouer here/for as moche
as it is wryten bothe in latyn & in englysshe in many
other places. And also it were a full longe processe to
touche all ỹ poyntes therof here/as by maner of medi-
tacyon/wherfore we shall at this tyme specyally note
that our lorde Jesus began his sermon fyrst at pouerte
of spyrite bs to understande ỹ pouerte is ỹ fyrst grounde
of all ghostly perfyte. For he ỹ is ouerladen & charged
with temporal good & worldly rychesse/may not frely
folowe our sauyour Christ/that is the myrrour & en-
sample of pouerte/namely he that hath lykynge and
his affectyon vnder these worldly goodes/for he is not
free/but thrall and as in bondage of them. For of that
thynge that a man louyth inwardly and by affectyon/
he is made worshipfully thrall and seruaunt. And therfore
as the whole man blyssed/that is to saye/he that in-
wardly louyth no thynge but god. For in that he is

Augustinus de sermone dñi in mõte.

Nota de paupertate.

knyte to god/as for the more parte. Wherfore sayth
Bernard in ser. iiij. de aduentu. sayne Bernarde in a sermon/that pouerte is a grete fether or a grete wynge/through the whiche a man fleeth so soone in to the kyngdome of heuen. For as to other vertues that folowe in this place of the gospell the mede of them is behyght for to come/as in tyme followeth after. But to the vertue of pouerte it is not onely behyght for to come/but as in tyme that is now present/it is gyuen of Chryst by ꝑ forsayd wordes at the begynnynge of his sermon/ꝑ ben in these. Blyssed be those that ben poore in spiryte/for theyr mede is the kyngdome of heuen. Loo he sayd not theyr mede shall
N. be/but as now theyr mede is. Also they ꝑ be not onely poore/but poore in spiryte ben blessed/for therin standeth the vertue of pouerte/& he is poore in spiryte that hath lytell of ꝑ spiryte of pryde/that is compyn to mankynde by ꝑ fyrst synne/as man is called poore worldly
B. that hath lytell of worldly goodes. But now leuyng this mater turne we vs to cõtemplacyon/beholdyng our lorde Jesus/how lowly & meekely he sytteth vpon that hyll/& his dysciples aboute hym/and with his lowly & sadde chere he speketh those wordes full of swetenes fycacyon/& techeth that noble lesson of soueravne perfeccyon/& also how meekely & ententyfly his dysciples
N. beholde his blessed face/& here those swete wordes/& set them besyly in theyr mynde/and so haue they grete ioye & ghostly lykynge in his spreche & in his syght/ & specially as I hope they were cõforted in ꝑ noble swete prayer that he taught them amõge other in that tyme
Pater noster. that is Pater noster/& that for the grete fruyte ꝑ therfelte therin/& also for ꝑ grete trust & hope ꝑ they were put in therby. For as we may well suppose as to ꝑ tyme

that is the fruyte therof / nat onely they vnderstode it after the letter / but also therw̃ they had through grace the ghostly vnderstandynge of eche petycyon therof. And sythen therin is conteyned the askynge of all that is nedeth to the body & to the soule / & that touchynge our t̃porall lyfe in this worlde / & the lyfe euerlastynge in an other worlde / and all comprehended in so shorte wordes / no wonder though they had grete lykynge & confort in that prayer by the grete fruyte that they tasted therin. And so haue all they that through grace fleth the ghostly fruyte & the swete taste therof. Also as to the seconde confort in that prayer / that is trust and hope / how myght they{r} trust and hope be more stabled and strengthed / than to se hym that all onely knewe what was nedefull & spedefull to them to aske and that myght onely gyue it them / and teche them the petycyon / by the whiche they myght not erre in they{r} askynge / nor fayle of they{r} askynge. And so he that was domes man made the lybell in they{r} cause agaynst the whiche he myght not gyue his dome and his sentence. Also he that is lorde made the byll of his seruauntes / for to aske onely those thynges that were nedefull to them / & lykyng to hym for to graũte. More confort myght not be / touchynge prayer & askynge in nede. And also more ouer / this confort of this prayer was the more / for as moche as nexte before in ỹ same place of ỹ sermon he reproued the prayer of ypocrytes & other that were not worthy to be herde. And so was the medycyne more confortable & lykynge that the defaute & sekenes was opened and tolde before. All this cõfort shall we fynde in the forelayd prayer Pater noster / yf we saye it deuoutly / & not in deedly synne. For

Secũdũ.

Nota ex causa.

Populus hic labijs me honorat.

Nota de experientia oronis Pater noster.

than is wryten in the compyle poseyon therof/ or per-
auenture better than he can tell. But moche folke/as
seruauntes/ hyre men haue more wyll to playe for spe-
ryall medy than they owe yt here/than as true sones
for the loue of the pleasynge of our father god of heuen.
And so they yt more they yly synge/ be fynes in a pry-
uate prayer made of man to our lady or to other sayn-
tes of heuen/ than they done in this generall prayer
made of god hymselfe/ the whiche without doubte is
moost pleasynge to hym/ & moost spedefull to vs/ & ther
fore they ben deceyued in many maners. I speke not
here of the sawter & the serupre in holy churche/ neuer
theles other deuout prayers made to god and to our
lady & other sayntes beinge in vsage & vse/ that the
deuocyon of men is stered to playe them in conuenable
tyme/ so that they be not there/ to moche vsed in stede
of this moost worthy prayer. For moche folke
in the sayenge of other prayers for all they
entent and spede them by/ but in the
sayenge of the pater noster
rabble is forth without deuocyon/ & that maketh hem
speryall more temporall than they hope for/ so to hane by
the sayenge of suche prynate prayers/ as to ouercome
they enemyes/ or for to be kepte fro fyre or water/ or
sodeyne deth/ or other bodyly perylles. And that is a
grete folye to trust vpon by the sayenge of any prayers
without ryght besy seruyce. And also men sholde not
desyre in the speryall emporall medes/ but onely as is
the wyll of god/ for all onely knoweth what is spedefull
to vs/ & that without doubte shall gete vs moost effec-
tuall of our pytes prayer the Paternoster yf it be sayd
truly with deuocyon & speryally by this petycyon and

askynge (Fiat voluntas tua sicut in celo et in tra) That is to saye. Our father in heuen thy wyll be done in all thynge as in heuen so in erth. And so yf it be best to vs for to be kepte fro fyre or water or sodeyne deth or ony other bodyly peryll without doubte our father of heuen god wyll gyue it vs after ỳ forsayd petition with ryght wyse ipuynge & elles not saye we neuer so priuate prayers. For as we rede all days of dyuers martyrs & sayntes that some were brent some were drowned & in other dyuers maners put to shamefull deth as to the worlde & that was best to them & encreace of theyr ioye & blysse of heuen wherfore it had bē a grete open foly to thē (as we may well wyte) to haue prayed for to be kepte fro suche bodyly harmes or perylles & as agaynst sodeyne deth it is spredefull to many men for to haue suche deth shamefull to mannes syght. As sayne Gregory telleth by ensample of ỳ prophete Abdo that was worryed of the lyon that god scourgeth often tymes here ryght wyse men by suche shamefull deth. For as holy wryte wytnesseth sothly ỳ ryght wyseman yf he be ouercomen by ony maner of bodyly deth his soule shall be saued & be set in euerlastyng rest. Neuertheles we praye ofte and that lefully to be kepte from sodeyn deth but that is vnderstande ỳ we be not combred with deedly synne therin to dye without repentaunce of herte & shryfte of mouth & therto as I hope is mooll best & effectuall prayer the Pater noster specyally in the two last petycyons & askynges therof by the whiche we praye almyghty god ỳ father of heuen that he suffre vs not to fall & to be combred with grete temptacyon of deedly synne but that he kepe vs and deliuer vs from all euyll & wyckednes. And though

Justus si morte pre occupat fuerit in refrigerio erit.

Et ne nos inducas in tētationē

it so be that ꝯ mater of this worthy prayer be so plen-
trous/and also the delyte of the wryter hereof were to
speke more therof. Neuerthelesse for it is wryten in so
many other places (as I hope) sufficyently/and also
for the grete processe that foloweth after/we leue this
mater at this tyme & all the fructuous sermons that
our lorde Jesus made to his dysciples on that hyll bes
fore/goynge downe with hym by deuoute contempla-
cyon/and beholdynge how that after that noble lesson
taught on the hyll as it was skylfull for the hygh per-
feccyon therof our lorde Jesus came downe with that
meke folke of his dysciples/spekynge also homely
with them by the waye/and they as the chekyns of
the henne folowed hym with moche ghostly lykynge/
coueytynge ech before other to be nexte hym and here
his vertuous and swete wordes. And after he was
come downe/moche people came agaynst hym/bryn-
gynge dyuerse seke folkes and many (as the gospell
telleth by processe) the whiche all he full of mercy hees
led/and made hole both in body & in soule. And thus
shortly we passe here ouer moche processe of the gospell
and many chappytres of the forsayd boke of Bonauen
ture/for the lytell edyfycacyon of them as it semeth
nedefull to symple soules/to the whiche this booke is
sperially wryten in englysshe/as it hath ben ofte sayd
here before. And so leuynge this processe in many pla-
ces we shall onely tell the notabilytees therupon shor-
tly to edyfycacyon. Amen.

¶Of the seruaunt of Centurio/and of the sone of the
lytell kynge heeled of our lorde Jesus. Ca.xix.

Nota contra superbiã mundanorũ.

IN this gospell in that our lorde Jesus meekely ꝛ vnprayed went bodyly to heele ꝯ seke seruaũt/ ꝛ wolde not go to the kynges sone prayed/ our pryde is reproued in that/ we in the contrary maner ben redy/ and leuer to go to ryche men ꝛ myghty/ that we may be worldly worshypped by/ ꝛ to please them/ ꝛ do all ꝯ seruyce ꝯ we may for worldly mede/ but we ben lothe to go to poore men ꝛ symple/ or to helpe them in theyr nede for ghostly mede/ lest it were agaynst our worshyp/ as sayntt Gregory noteth in this place.

¶ Of the palytyke man let downe in his bedde by the couerynge of ꝯ hous/ ꝛ heeled of our lorde Jesu. Ca.xx.

Nota de infirmitatib⁹ corporalibus ꝛ spũalib⁹.

IN this gospell we haue ensample and doctryne that ofte sythes bodyly sekenes cometh of ghostly sekenes that is synne/ ꝛ that the heelyng of ghostly sekenes is ofte cause of bodyly heele. In that our lorde fyrst forgaue to the palytyke his synnes/ ꝛ after heeled hym of the bodyly palsey. Also here we may se ꝯ grete vertue of true byleue/ in that that ꝯ fayth ꝛ the byleue of one man helpeth ꝛ saueth an other/ as the fayth of the berers of this palytyke man saued hym. And also in the nexte chapitre before the fayth of Centurio gaf heele to his seruaunt. And also here after the fayth of the woman of Chananee saued her doughter. And it falleth now all daye that chyldren baptysed/ and afterdeed before ꝯ yeres of dyscrecyon/ ben saued in ꝯ fayth of theyr godfathers throughꝯ meryte of Chryst. And this is openly agaynst some heretykes that holde the contrary opynyon.

De virtute fidei.

How Martha was heeled of her sekenes by touchyng

of the hemme of our lordes clothynge. Capitu.xxi.

The gospell nameth not ꝑ woman ꝑ was heeled by the touchyng of ꝑ hemme of Jesus clothyge But saynt Ambrose ⁊ other doctours say that she was Martha ꝑ sister of Mary mawdeleyn/ by ꝑ hemme of Jesus clothynge (as saynt Bernard sayth) may be vnderstande euery meke seruaũt of god/ ꝑ whiche in ony maner vertuous dede ꝑ he doth/ ought to knowe truly in herte/ ⁊ openly knowlege by mouth/ that onely god is prynceppall doer therof/ ⁊ not he/ as the cloth heeled not/ but our lorde Jesus that wered that cloth. Fimbria vestimẽta dñi.

Of the cõuersyon of Mary mawdeleyne. Ca.xxii.



Our mooſt curteys lord Jeſu chryſt was prayed of Symon the leproſe vpon a daye to ete with hym/and therto he graunted full gladly/and came to meet as he was wonte to do ofte ſythes/bothe of his owne curteyſye/and alſo for the loue and the zele that he had vnto the ſaluacyon of mennes ſoules/for the whiche he was made man/for ſo ernyge with them benygnely comynge with them he drewe them to the loue of hym. And for as moche as he made hymſelfe ſo perfytly poore/that he toke no poſſeſſyon of worldly goodes for hymſelfe as for his/therfore through that loue of pouerte/he was ỹ myrrour of mekenes/what tyme he was prayed or bydden to meet/he toke it for the tyme and the place mekely/and with curteyſye thankynge/and with good wyll. And than it happened that Mary mawdeleyne (that peraucenture often tymes before had herde hym preche/and through tochynge of his grace was gretely ſtered to compunccyon and to the feruent loue of hym/though it were yet pryuely hydde in her herte) whan ſhe herde and knewe that he was ſet at meet in the hous of the forſayd Symon/ſhe was feruently touched with ſorow of herte withinforth for her ſynnes/and alſo with the bremynge fyre of his bleſſed loue/ſo that ſhe myght no lenger abyde/but anone ſhe wente vnto the forſayd hous/where as Jeſus ſate at meet/cõſyderynge that without hym ſhe myght not be ſafe/ne haue forgyuenes of her ſynnes. And ſo ſhe wente bodyly into the hous/and as ſhe had forgoten her ſelfe/takynge no regarde vnto the geſtes that were there at the meet/holdynge downe her face and her eyen towarde the erth ſhe letted not tyll that ſhe came to hym that

she sought and inwardly loued our lorde Jesus. And than anone she fell downe to the grounde prostrate at his fete / and with grete inwarde sorowe & shame for her synnes spake in her herte to hym / thynkynge as it were in this maner. My swete lorde I wote well & truly knowlege that ye be my god and my lorde / and that I haue offended your hye maieste in many grete offences and trespaces / in so moche that I knowlege sothly that my synnes be without nombre / as the gravell of the see. But for as moche as I byleue that your mercy passeth al thynge / therfore I wretched & synful come to you / & flee to your grete mercy / forthynkynge inwardly of that I haue offended / and askynge mercy and forgyuenes / and I behete with all my herte amendement of my synnes / and that I shall neuer to my power forsake your obedyence. Good lorde put me not fro you / and forsake not my repentaunce / for other refute I wote well I may none haue / and also I wyll not haue / for I loue you soueraynly aboue all other / wherfore good lord forsake ye not me / but punysshe ye me at your owne wyll. Neuertheles I aske alwaye mercy. And here with grete trust of his mercy and inwarde affeccyon of his loue / she kyssed his fete ofte / and sadly wepynge and shedynge teres so thycke that she wasshed his fete with them. And so it semeth therby that our lorde Jesus wente bare fote. After whan she had well wepte with grete drede of her grete vnworthynes that her heeres sholde come nygh or touche her lorde Jesus fete. And than she wyped them with her owne heere full deuoutly / for bycause that she had not brought with her some thynge that was precyous for to wype them with. And also she wyped

them with her heere/in amendement of that she had before trespaced with her heere/that is to saye/as she had before vsed it in pryde and vanite/than she wolde put it in to the vse of mekenes and deuocyon. And also for the feruent loue & deuocyon that she had to hym she wolde not be letted therof by the fetchynge of ony cloth to wype them with/but so wypyng his fete with her heere/& afterward deuoutly kyssyng them ofte sythes after anoynted them with a precyous oyntment that she brought with her/suppolynge peraduenture that our lordes fete were harde of the waye/and also for inwarde deuocyon beggynge with drede at his fete/as she dyd after with more boldnes of loue anoynted his heed. Lorde god who so wolde inwardly thynke and take hede to this dede of this woman/& all the circumstaunce therof/moche ghostly fruyte sholde he fynde therin/sterynge to inwarde repentaūce of synne & true loue of Jesu and grete deuocyon. But now forth as to the proteste take we hede also of the maner of our lorde Jesu in this tyme/how benygnely & pacyently he suffred her to do all her wyll/for it lyked hym full well knowynge the inwarde affeccyon & the true loue of her herte. And so all that tyme he ceased of etynge/& also with hym all the gestes wondrynge of the woman/& of that straūge dede/& of the pacyence of our lorde Jesu and his suffraūce of her. And specyally the mayster of the hous Symon demed hym gretely in his herte that he wolde suffre suche a comyn synfull woman to touche hym so homely. And in that he thought that he was no prophete/suppolynge that he knewe her not. But our lorde Jesus that passynge all other prophetes knoweth the leest thought of mannes herte/

anſwered openly to his preuy thoughtes/ ſhewynge hymſelfe therby a very ꝓphete & more than a ꝓphete. And by enſample of two doctours he concluded hym iuſtyfyenge the woman ꝙ he helde ſo ſynfull/ & preued that ſhe loued hȳ more & ſhewed more token of loue by her dede than he with all his feeſt/ & ſo ſhewynge ꝙ not onely ꝙ perfeccyon of all vertues/ but ꝙ iuſtyfyenge of the ſynfull ſtandeth principally in true loue of god/ he ſayd to Symon as for a cõcluſion thus. Many ſynnes ben forgyuen her for ſhe loued moche. And than he turned hȳ to Mawdeleyn & ſayd to her as for a full ende of ꝙ ſhe aſked. Thy fayth hath ſaued the/ go now in peas O lorde how ſwete & lykyng was this worde to her/ & with how grete ioye ꝙ ſhe went away. Sothly it was ſo lykynge ꝙ as I trowe it went neuer after out of her mynde/ & ſo was ſhe perfytly cõuerted to Jeſu leuyng fully her ſynne/ & lyuynge euer after in all honeſte holyly/ & drawynge alway to hym & to his mother wout departyng perſeueraũtly. In ꝙ forſayd proceſſe & the ſentence of this goſpell be many grete notabylytees to our edificacyon/ of the whiche we ſhall touche ſome in party. Fyrſt as to a ſouerayn cõforte of all ſynfull folke we haue here openly ſhewed in our lord Jeſu ꝙ habõdaũce of his endles merry that ſo ſoone & ſo gladly forgaue ſo many grete ſynnes & treſpaces of this ſynfull woman/ & ſo doth he to al ꝙ truly deſyreth & aſketh his mercy/ but here behoueth charite & true loue ꝙ was ſo ſpecially cõmẽded of hym in this woman/ ꝙ whiche is onely peas bytwene god & the ſynful man/ as ꝙ apoſtle ſayth ꝙ charite couereth ꝙ multytude of ſyñes/ & wout ſayth/ ꝙ quantite of euery mannes ſoule ſhall be taken

N.

Charitas hominis.

Bernard ſup.cant. ſer.xxvij.

and estemed after ỹ measure of charite ỹ is therin/ ỹ is to saye/ ỹ soule ỹ hath moche of charite is grete/ & that hath lytell is lytell/ & that hath nought is nought/ as sayntt Poule sayth after ỹ rehersing of many grete vertues/ cõcludyng thus/ yf I haue not charite/ sothly I am nought/ & therfore sayth our lorde of this Woman/ ỹ for she loued moche/ therfore she had moche forgyuen as it was sayd before. Ferthermore also here haue we ensample of true repentaũce & penaũce ỹ is nedefull to forgyuenes of synnes/ shewed in this Woman Mawdeleyne/ as we haue herde/ ỹ whiche penaũce (as alholy chirche teeheth) standeth in sorowe of hert/ in shrifte of mouth/ & in satysfaccyon of dede. But here peraduenture some mẽ thynke (after ỹ fals opinyon of lollardes) that shrifte of mouth is not nedefull/ but ỹ it suffyseth onely in hert to be shryuen to god as ỹ woman was/ for the gospell telleth not ỹ she spake ought w̃ her mouth/ & yet ỹ synne was fully forgyuen/ as it is sayd/ & as it semeth this is a grete euydẽce for ỹ opinyon. But hereto is answere reasonable/ ỹ our lorde Jesus to whom she made her cõfessyon in hert was there in bodyly presence very god & man/ to whom by vertue of ỹ godhede was as open ỹ thought of herte/ as is to man ỹ speche of mouth/ as ostentymes ỹ processe of ỹ gospell telleth & specyally here openly bothe of ỹ woman & also of the pharysees thought/ Wherfore ỹ thought of herte was onely thã to hym as moche as is now ỹ speche of mouth to man bodyly/ & for as moche as now in ỹ newe lawe what tyme ỹ we synne deedly/ We offende hym not onely after his goodhede/ but also after his manhode that he bought vs w̃ fro synne & ghostly deth/ therfore vs behoueth to do satisfaccyon to hym after bothe kyndes by

N.

Uera penitẽtia p peccatis.

Cõtra lollardos.

Nota de cõfessiõe.

Nota responsum

true penaũce/knowlegyng our treſpace both to god & man/& aſkynge forgyuenes. And ſythen we haue not here his bodyly preſence as Mawdeleyn had/therfore in his ſtede vs behoueth to ſhewe to ỹ preeſt by worde ỹ we haue offended hym as mã/as we ſhewe to hym by repẽtaũce of hert ỹ we haue offended hym as god/ỹ is to ſaye/at ỹ leſt by deedly ſynne/for therby onely we bẽ departed fro hym/& vnkyndly leſe the grete benefyte ỹ he gaue to vs in his manhode/wherfore yf we wyll be reſtored agayn & knyt to hym as we were before in grace we muſt dõ ſatyſfaccyon/not onely to hym as to god/ but alſo as to mã ỹ we haue ſo forſakẽ by deedly ſynne in maner as it is ſayd. And ſo as holy chirche hath reaſonably ordeyned & byddẽ knowlege by mouth & make our cõfeſſyon truly of our ſynne to ỹ preeſtes ỹ he hath ſpecyally ordeyned in his ſtede/as his bykers here after the wordes of ỹ goſpell ỹ he ſpake to his diſcyples whan he ſayd to them thus. What ſo euer ye bynde in erth/it ſhall be boũde in heuẽ/& what ſo ye vnbynde in erth/ſhall be vnboũde in heuen. Of this true penaũce nedefull for deedly ſynne/not onely by repẽtaũce of hert but alſo by ſhryfte of mouth to ỹ preeſt in goddes ſtede yf we may/for more our lorde god aſketh not/& therfor of due ſatiſfaccion folowynge/we haue perfyte enſample openly ſhewed in this bleſſed woman ỹ was before ſo ſynfull Mary mawdeleyn in the proceſſe before ſayd of this goſpell/as it is open ynough touchynge ỹ fyrſt parte & the laſt/ỹ is repentaũce & ſatyſfaccyon. As to ỹ ſeconde/ỹ is cõfeſſyon/though we rede it not of her by worde ſpekyng/for ỹ was no nede to hym that knewe fully her herte/our lorde Jeſu there beynge in his bodyly preſence/as it is ſayd. Neuertheleſſe ſhe ſhewed

the affeccyon of this cõfessyon perfytly in dede/in that that she wolde not shewe her to hym in preuite as syn full & askyng mercy/as she myght haue done betwene hym & her/or els before his disciples/but sparynge for no shame(þ is a grete parte of penaũce in cõfessyon)she chase the place & the tyme where it myght be to her as open reprefe & shame þ was in þ hous of þ pharysee/of the whiche she knewe well hauyng despyte of þ synful & also at meet whã it shold be moost wondryng to hym & al his gestes vpon her for þ shame that she had of her synne was so grete wĩnforth/that she forgate al shame withoutforth/& so in þ dede she knowleged openly her synne in general/& also by wyl in specyal not refusyng for to haue herde it rehersed & openly tolde of hym þ she came to Jesu/þ whiche as she wyst well knewe in specyall þ lest parte therof/& that might reasonably haue reprehended her openly of it/or he had forgyuẽ it. But our curteys lorde full of grace & mercy sawe þ very contricyon in her herte/& þ good wyll groũded in true byleue þ he was very god/& þ he might fully forgyue her synne as hym lyked/& therwith þ she had full hope to haue his grace & forgyuenes/& also þ feruẽt loue þ she had to hym/þ whiche thre vertues ben nedeful to euery man þ wyll haue forgyuenes of synne. And so wout ony more penaũce he fully forgaue al her synnes/& bad her go in peas/þ was peas of cõscyence fully made betwene her & god & man/for her true fayth & byleue/in þ whiche were groũded perfytly hope & charite(as it is sayd)had made her safe/& so shal it þ moost synful man that is or euer shal be/yf he haue it truly groũded i his hert by very cõtricion as she had/for than wout doubte he wyll not spare for ony shame to knowlege his synne

Nota fidẽ et charitatẽ requisitis in contritione vera.

by worde openly to man in goddes stede/as she dyd by wyll to hym ꝑ was bothe god & mā/as it is sayd. But here peraūture semeth to som men ꝑ as ꝑ synfull man shall folowe this woman by true forthynkynge of his synne/so sholde ꝑ preest folowe our lorde in lyght forgyuyng shewed therof enioynynge no more penaūce than he dyd therfore. But here answere holy doctours ꝑ say that ꝑ cōtricyon & the forthynkynge of synne may be so grete & so perfyte ꝑ it suffyseth wout ony more penaūce to full forgyuenes therof the whiche there as it is/yf ꝑ preest myght se & fully knowe/he sholde gyue no more penaūce. But for as moche as man seeth not ꝑ hert as our lord Jesus god & man dyd/& so may we not knowe it but in party as by tokens woutforth/therfore as for the syker parte he shal enioyne penaūce for synne more or lesse as holy chirche hath ordeyned. And wold god ꝑ all synfull people wolde folowe this womā in true forthynkyng/& than wout doubte they shold haue of god full forgyuyng were ꝑ penaūce more or lesse of ꝑ preestes enioynynge. Ferthermore in ꝑ forsayd processe of the gospell our lorde gaue ensample to prechers of goddes worde ꝑ they sholde not spare in tyme to saye the sothe for dysplesynge of them that fede them or gyue them ony bodyly sustenaūce. In that notwithstādynge ꝑ the pharise sedde hym as he dyd ofte/he reprehended hym openly in his owne hous of his mysbyleue/and of his false thought/in the whiche he had indignacion of the synfull woman/& as it wolde seme to sterynge of his grete maulgre he spared not to iustyfye that woman that he demed so synfull/shewynge her more louynge god than he/& that she was saued by her true byleue before hym ꝑ fayled therof. But notwithstandynge this.

Ratio quorūdam.

Responsio.

Notabilis ꝑ predicatorib⁹.

Nota contra condicionē malam.

on that other syde ꝯ pharise left not after to fede hym ꝛ do hym humanite/as many men now done/ꝯ whiche what tyme that a soth is sayd that is cõtrary to theyr wyll or opinyon/they withdrawe theyr humanite ꝛ affectyon fro hym ꝯ sayth it/be he neuer so good or vertuous in lyuynge. And sothly in ꝯ cõdicyon they shewe themselfe(what so euer they be)vnlouynge to Jesus/ that is very sothfastnes ꝛ more vnkynde thã was this pharise/ꝛ so worthy more reprefe of hym ꝛ more payne Neuertheleffe ꝯ preecher or an other ghostly man representeth Chrystes psone/shall not spare to say ꝯ sothe in tyme for drede of maulgre or wdrawynge of fauour/or ony tẽporal pfyte/yf he wyll be ꝯ true mẽbre of Chryst And loueraynly be he ware of glosyng/or fauour to errour/for ꝯ is moost abhomynable. Also in this proceffe before sayd in ꝯ golpell/in ꝯ our lord Jesus reherfed to the pharise ꝯ good dedes of ꝯ woman/in ꝯ whiche he fayled/as ꝯ she wallhed his fete w̃ her teres/ꝯ he dyd not w̃ water/ꝛ so forth of other/ꝛ therwith he tolde not what he dyd to hym that she dyd not/we haue enfample ꝛ techynge what tyme we be tẽpted to iustifyenge of ourselfe ꝛ reprefe of other to thynke ꝛ haue in mynde the good dedes ꝛ vertues ꝯ be or may be in that other man forgetynge our good dedes or vertues/and byngynge to mynde our defautes ꝛ trefpaces/ꝛ so shal we vertuously deme our selfe ꝛ excufe other/ꝛ so profyte in the vertue of true meknes that he graunte vs that is myrrour of meknes blefsed Jesus. Amen.

Hic premittuntur duo capla de fcto Johãne baptifta.

¶ Of the spekynge of our lorde Jesus with the woman Samarytane at the pyt. Ca.xxiii.

IT befell vpon a tyme that our lorde Jesus sholde go fro the coūtree of Judea in to Galile/he must make his way by ỹ coūtree of Samarye/where was a drawe welle that they called the welle of Jacob/that was a pyt of water/vpon ỹ whiche pyt he rested hym as wery of goynge. Lord Jesu what is this that thou arte ỹ lothfull waye & maker of all erthly waye/so art wery of the waye/the whiche through thy soueraynemyght berest vp and cōforte all other in theyr waye. But thus wouldest thou in thy manhode shewe all thy kyndly infyrmite of man/as in honger/in thurst/& in werynes oftētymes/& suche other/for to shewe ỹ very kynde of man/that thou tokest for our sake/& so was all thy bodyly lyuynge in this worlde paynfull & trauaylous to our ensample/blessed be thou euer. In the meane tyme as he sate so on the welle & his disciples were gone in to ỹ nexte Cite to bye meet/there came a woman of that coūtree to fetche water at ỹ welle/the whiche was called Lucy/& our lorde Jesus wyllynge to shewe to her/& by her to other his godhede/spake wher longe tyme of a grete thynge & hygh inghostly vnderstādynge/the whiche spekynge bothe of hym & her & how his disciples came agayn/& how at ỹ womans worde ỹ people of ỹ Cite came out to hym & 'gelde hym with them a certayne tyme/& after how he wente fro them/we passe ouer at this tyme/for as mocheas it is open & playnly wryte in ỹ gospell of Johñ. But in this processe we may note in our lorde Jesu fyrst a token of grete meknes/in that he wolde be alone/what tyme he sent his disciples in to the Cite for to bye meet. And in that byenge ensample/that it is lefull to goddes seruauntes to haue money & reserue it to theyr nede. Also

Medita-tio.

Nota.

Notabilis.

Cõtra sub-bos doctores et predicatores.

in that he spake so homely w̃ that symple woman ꝛ of so grete thynges/ as though he had be w̃ many grete wyse men/ the pryde ꝛ the presumpcyon of many grete clerkes ꝛ prechers is cõfoũded ꝛ repryoued/ the Whiche yf they sholde shewe theyr wysdoome or cunnynge/ not onely to one mã/ but also to fewe men/ they Wold holde all as lost/ ꝛ suche a symple audyence tell vn Wo to thy to take theyr proude speche. ¶ Furthermore in that the dyscyples brought theyr meet to hym/ ꝛ bad hym eete Well therof/ We haue ensample of pouerte ꝛ bodyly penaunce in his maner of fedynge after his trauayle/ so there Without ỹ Cite (as We may suppose) drynkynge of the Water/ ꝛ that not onely at this tyme/ but as We suppose ofte sythes Whan he Went by ỹ coũtree he ate in that maner Without ỹ townes ꝛ dwellynge of men at some ryuer or Welle/ Were he neuer so Wery or trauayled in body/ shewynge therin the grete loue that he had in pouerte ꝛ mekenes. He bled not curyous dressynge of dyuers metes rosted and soden/ nor precyous vessell of syluer or peauter/ nor delycate wynes/ Wyth ꝛreed/ but onely the clene Water of the Welle or the ryuer/ etynge breed therw̃ as a poore man mekely vpon the erth. Also in that he answered to his dyscyples fyrst Whan they bad hym go to meet/ ꝛ sayd to them thus. I haue meet to ete that ye knowe not/ for my meet is that I do and Werke the Wyll of hym that sente me. And so he abode the comynge of men of the Cite for to preche them fyrst. We may se here how bely he Was aboute ghostly fedynge. Fyrst fulfyllynge in dede that belonged vnto the soule and ghostly sustenaũce/ than that belongeth to ỹ bodyly sustenaũce/ though he had therto grete nede. And so gaue he ensample vnto pre-

Exemplũ cõtra gulam.

Exemplũ pro predicatorib⁹ ꝛ curatis.

chers ꝛ curates for to do. Moche more ghostly fruyte is conteyned in this gospell/the whiche who so desyreth to knowe more fully/he shall fynde it in the booke of saynt Iustyn/vpon the gospell of Iohan/where he maketh of the processe of this gospell a longe processe ꝛ clergyable/full of ghostly fruyte. But for as moche as here is made mynde of the pouerte of our lorde Iesus/as it is ofte before/ꝛ also of his abstynence/therfore of these two vertues perfytly taught vs by ensample/bothe of hym and his dysciples/it shall folowe after more playnly in the nexte chappytre.

Hic premittunt plura capitula et trãslit ad capitulũ xxviij. in Bonauẽtura p eo q materia huius capituli videtur cõuenientius sequi istud capitulũ pretactum. Sed postea sequuntur de ipsis quinqꝫ capitula pertinentia ad contemplationem pro die Iouis.

How the disciples of Iesu plucked the eres of corne and ate it for honger on the sabbot daye. Ca.xxiiij.

ON a sabbot daye as the disciples of our lorde Iesu went by the feeldes wt̃ hym where rype corne was growynge/they were an hongred ꝛ plucked the eres and rubbed them bytwene theyr handes and ate them. And the pharysees that euer espyed our lordes wordes and dedes for to take hym in defaute agaynst theyr lawe/reproued therfore bothe hym ꝛ his dysciples/and sayd that it was vnlefull on the sabbot daye. But our lorde excused them fyrst by nede/that is out take in the lawe. As Dauyd and his men/in nede dyd ete the preestes breed/that was elles forbydden. And Nota.

also by that reason that the preestes of the lawe on the sabbot daye circũcysed and made sacrifyce/the whiche were bodyly werkes/not so nedefull as that they dyd. And also his presence that was lorde & auctour of the lawe gaue them leue. But yf we take here in warde entent with deuoute compassyon of that nede of the dyscyples in the presence of theyr lorde almyghty. We ought reasonably to be stered to the loue of pouerte & bodyly nede for his sake. For wonderful it is to thynke that they that were chosen so specyally to that hye degre of apostles/and there through made prynces and domes men of the worlde sholde be put in to so grete pouerte & nede for to ete the rawe corne for hongre/as though they had ben vnreasonable beestes/& namely in his presence that was maker of all meet & drynke at his wyll/& lorde of all the worlde/as thoug he myght not helpe them at theyr nede. But the good lorde that dyd all thynge for our saluacyon/he suffred this nede in them for the best/as he toke in hymselfe all the nede of mankynde without fynne. And so though he had compassyon on them in as moche as he loued them tenderly/neuertheleſſe it lyked hym that nede in them/& the good wyll of them therwith that gladly suffred that nede for his loue. And so it pleased hym not onely for theyr mede that he knewe moche therfore/but also for ensample for vs that sholde come after. For here haue we specyally that haue forsaken ỹ worlde for the loue of god ensample and sterynge of thre vertues/and namely that ben nedefull to vs/that is to saye/pacyence in bodyly nede/perfyte pouerte/and agaynst glotony vertuous abstynence. And as to the fyrst/sythen the dyscyples of Jesu that had lefte and forsaken all that

Nota tria.

Primũ

they had for to folowe hym/ suffred pacyently & gladly so grete nede of bodyly honger in his presence/ whome they sawe myraculously fede other men/ and helpe at theyr nede/ moche more we ought to be pacyent in bodyly nede/ whan it falleth that ben not so worthy/ ne so perfytly loue god/ but rather haue deserued for our mysgruynge and vnkyndnes agaynst our lorde god/ moche more penaunce and dysease than he wyll suffre vs for to haue/ and peraduenture we come neuer to so grete nede for to suffre for his sake. As to the seconde/ that is perfyte pouerte for goddes loue/ we shall vnderstande ỹ his pouerte passed in perfeccyon the hyest degre of wylfull pouerte of other without comparyson. For other mennes pouerte that haue forsaken for Chrystes loue all rychesses & worshyps of the worlde is in reputacyon of men/ in as moche as it is holden vertuous (as it is) But his pouerte was in repreue & despyte of mē/ in as moche as it was not knowen that he toke this pouerte wylfully/ but as of nede as it semeth in the forsayd proceste of hym & his dysceples whan they ate rawe corne for honger/ & he holpe them not/ and in many other places of the gospell he shewed hym as poore and nedy. And for as moche as that pouerte that cometh of nede and not of wyll is in despyte and repreue/ and all that knewe hym sayd that he had neyther hous nor possessyons/ they had hym in the more contempte. For comynly suche nedefull poore men ben despysed of all men and set at nought. But neuertheleste they may be full honourable in his syght that thus gaue ensample therof/ wherfore it is full perylous for to despyse ony poore man. But yf we wyll wyte and knowe who is vertuously and perfytly

Corporalis necessitas.

Secūdū. Perfecta paupertas.

Nota de pfectissima paupertate Christi.

Nota.

poore / We shall vnderstande ꝑ not onely he that made his ꝓfessyon to pouerte and hath lefte all worldly ryches / as hauoyr without forth / but he that therwith hath that pouerte set in his herte withinforth / so that he wyll not more loue or desyre ony worldly goodes or possessyons / but onely that is nedefull to his lyuynge. For yf a man be in pouerte & suffre nede without forth throughe lacke of worldly goodes / & therwith he desyre with deliberacion in hert withinforth more than hym nedeth / that man lyueth not in vertuous pouerte / but in wretched & mysserable nede without mede. For the lust of the wyll withinforth with full assent therto fulfylleth to the fulfyllynge of synne / & to the losse of mede

Nota conclusionez Bernardō

Wherfore he ꝑ wyl be perfytly poore / he must loke that neyther he haue nor desyre more than is nedeful to his lyuynge. Of this vertuous pouerte speketh sayne Bernarde (sermone quarto de aduētu / & in sermone quarto de natiuitate dñi) Forthermore touchynge the thyrde vertue / that is abstynēce / wherof agaynst glotony we haue ensample here in ꝑ disciples / & also before in our lorde Jesu / we shall vnderstāde that glotony is a vyce agaynst the whiche it behoueth vs whyle we lyue in this fleshe for to haue contynuall batayle / as holy fathers that knowe ꝑ temptacyon therof by longe experyence teche vs / & specyally sayne Bernarde in dyuers places telleth how we shall flee glotony / and noury the body onely as it nedeth to the heele therof / & more

Tertia cō tra gulā.

Nota contra plures bestiales et gulosos.

shall we not seke ne desyre to the body / wherfore in all that we take ouer / that is to saye / to fulfyl the lust and the lykynge that passeth the termes of kynde / and dyspleseth to deth bodyly and ghostly. And so it falleth often that therwith many men ben soo moche ouercomen

with the luſt and lykynge of the fleſſhe/that as vnreaſonable beeſtes they put ỹ luſt beforꝛe ỹ heele/takynge ſuche meetes & dꝛynkes/the whiche they knowe well contrary to theyꝛ heele/& after the whiche they wote well that they ſhall fele grete paſſyons & ſekenes. And ſo not onely in the body vndiſpoſed to ſerue god/and to vertuous occupacyon/but alſo ỹ ſoule is deſpied that he may not ſe god with clennes of herte as he made hym to. And ſothly this is a foule vyce & a perylious. And neuertheleſſe moche people ben blynded & deceyued in this poynt bothe ghoſtly and woꝛldly/that excuſe them falſly by ỹ loue of the fleſſhe & the ſteryng of the luſt/that compnyeſcheweth that is mooſt holſom to the kynde/yf it be not lykynge to the ſenſualite/and deſyꝛeth that is mooſt vnholſome yf it be delycate and lykyng therto/wherfoꝛe amonge all the ſpyces of glotony this ſemeth mooſt repꝛouable/in as moche as it is not onely cõtrary to the ſoule/but alſo it deſtroyeth and fleeth the body. And ſo he ỹ taketh meet oꝛ dꝛynke wylfully/knowynge that it is contrary to hym & vndyſpoſynge to bodyly heele/may dꝛede of his dome & repꝛefe in goddes ſyght as of a man ſleer/and that is woꝛſe a ſleer of hymſelfe. Other men ỹ ben ouercome by the ſenſualite and the temptacyon of the fleſſhe foꝛ to take of meet & dꝛynke that is holſome/though it be lykynge/eyther in vntyme oꝛ moꝛe in quantite than it nedeth/oꝛ with grete luſt & gredynes ben moꝛe excuſable foꝛ the comyn infirmite of the fyꝛſt ſynne of Adam. But foꝛ as moche as this vyce of glotony in all his ſpyces is repꝛouable/therfoꝛe it is nedefull to vs foꝛ to eſchewe it to our power/and gete & kepe the vertue of diſcrete abſtynence/as our loꝛde Jeſus & his apoſtles

N. Nota.

and other sayntes haue bothe taught vs & gyuen vs ensample keppynge the body & kedynge as it is nedefull therto/after the kynde therof & the trauayle that longeth therto. In maner as a hors ought to be kepte for to do his iourney/so that he fayle not by defaute by to moche abstynence on ỹ one syde/& that he be not rebell to the spiryte & proude by moche pampringe on ỹ other syde/but in a good meane of abstynence that techeth ỹ vertue of discrecyon/the whiche discrecyon as sayntt Bernarde sayth is not onely a vertue/but also keper & leder of all other vertues/for yf that lacke that semeth vertue is vyce. And as sayntt Gregory sayth/discrecyon is mother & keper of all vertues. This discrecyon touchynge abstynence & kedynge of the body standeth generally in this poynt/as sayntt Austyn sayth in his boke of cõfessyons/that a man take of meet & drynke to sustenaũce of the body onely/as he wolde take of medicyne for to heele his infirmite/wherfore rycht as mannynge of medycyne man hath no regarde to more or lesse/or to the precyosite/or buystnes/or swetnes/or bytternes/but onely as it is mooste cõuenyent & profytable to heele the sore or ỹ sekenes/so for as moche as honger and thurst ben infirmytees of mankynde through the fyrst synne of man/meet & drynke ỹ ben as medycyne to this infirmite sholde be taken onely as for heele therof/as sayntt Austyn sayth. Thus moche is specyally spoken here of abstynence & glotony by occasyon of the honger & the symple fode there agaynst of ỹ dysceyples of Jesu (as it is sayd) for as moche as here endeth the thyrde parte of this boke that standeth in contemplacyon of Chrystes lyfe for the wednesdaye/vpon the whiche day to our ensample he began to fight agaynst

Discretio Bernardus sup can.ser. xliiij.

Itẽ can. xxij.

glotony ſpecyally by his faſtyng in deſert/as it is ſayd before/the whiche vyce of glotony he graũte vs of his grace to eſchewe/and the vertue of diſcrete abſtynence to kepe that is bleſſed Without ende Jeſus. Amen.

¶Explicit contẽplatio p die mercurij:et tertia pars.

¶Incipit quarta pars p̃o die Jouis.

¶Item Bernardus de abſtinentia in epiſtola ad fratres de monte dei quantum ad religioſos. Item in ſermone.iij.de circũciſione domini.

¶Of the kedynge of the grete nombre of people With breed multyplyed. Ca.xxb.



Two tymes the gospell telleth how that our lord Jesu multiplyed a fewe loues of breed and therwith fedde many thousandes of men to the full. In the whiche processe takynge hede vnto the wordes and the dedes of our lorde Jesu as the gospell openly telleth/we may se to our edyfycacyon ghostly many good sterynges for to loue hym and thanke hym and worshyp hym soueraynly.

Jesus misericors. And specyally we may se in this processe that our lorde Jesus was mercyfull and curteys and kynde & discrete and circumspecte. Fyrst that he was mercyfull shewynge his wordes he sayd thus. I haue pyte and merey vpon the people/so that merey stered hym and drewe hym to helpe them and fede them at theyr nede For as Dauyd wytnesseth/all the erth is full of his mercy. Also he shewed his grete curteysy and wonderfull kyndnes in ỹ cause that he assygned after sayenge

Jesus curialis. thus. For loo now these thre dayes they abyde & suffre and here me fastynge/and they haue not wherof to ete/as though he were bounden to them for theyr benefyce done to hym in that they abyde so with hym. And neuertheles in sothnes it was for theyr owne good and profyte/and not for his. But that is his souerayne kyndnes and curteysye and endles goodnes that he hath lykynge to dwell with vs onely for our profyte and saluacyon/though there be there through as to hym none encrease of his goodnes/Wherfore all those that folowe hym by good lyuynge/and gladly here his doctryne and kepe his hestes/he loueth and hath lykynge to dwell with them ghostly and fayleth neuer to helpe them at theyr nede. Ferthermore our lorde Jesus takynge hede that many of ỹ people were

come to hym fro ferre coũtrees / and seynge the perill of the people in moche fastynge / bycause of the grete trauayle that they sholde haue in theyr goynge agayne sayd thus. If I suffre them to go home agayne in to theyr owne houses fastynge / they shall sayle and perysshe by the waye / where he shewed that he was dyscrete and circũspecte / seynge before theyr nede and vnmyght / and therfore ordeynynge remedy and helpe before by theyr bodyly sustenaunce that was nedefull to theyr trauayle to come after. And so in this speche and dede of Jesu is doctryne and ensample of discrecyon vnto prelates and them that haue cure of other to take hede of theyr infirmite and of theyr trauayle / and therafter ordeyne to them bodyly sustenaunce conuenable and suffycyent that they sayle not by defaute in the waye of this bodyly lyuynge in erth. Also in the forsayd processe we may vnderstãde ghostly the gracyous gouernaunce of our lorde Jesus to vs lyuynge in this worlde ethe daye. For we haue not to ete bodyly or ghostly but he gyue it vs. And so yf he suffre vs fastynge / we shall sayle in the waye / for without hym we may not helpe our selfe in ony ghostly nede / wherfore we haue no mater of elacyon or vayne ioye of our selfe what tyme that we fele ony confort or profyte in ghostly exercyse / for it is not of vs / but onely of hym / And so yf we take here good hede we may se that they that ben true seruauntes of god and chosen of hym / the more perfyte that they ben in lyuynge and the nere god / and excellent in his gyftes of grace / the more meke they ben & the more abiecte in theyr owne syght. For they knowe well that they haue nought of them

Jesus discretus.

N.

V.

Notabilis.

lelfe but wretchednes and synne. For the nerer that a man cometh to god/the more clerer syght he hath ghostly/& so he seeth the more clerely the grete goodnes and the mercy of god/wherfore prude and vayne ioye that cometh of ghoostly blyndnes may not haue place and restynge in his soule that is soo lyghtened through grace. For without doubte he that knoweth well god/and sothly examyneth hymselfe/may not be proude deedly. Also here is grete confort to synfull men of the grete mercy of our lorde Jesu Chryst/yf they wyll turne agayne and come to hym by very repentaunce what tyme they ben departed fro hym and gone into the ferre countree of wyckednes. For as the golpell telleth that he was specyally stered to mercy of the people/for as moche as some of them were comen to hym fro ferre countrees. So without doubte wyll he to euery synfull man that wyll come to hym ghostly (as it is sayd) be his waye of departynge nouer so longe before.

¶ Of the fleynge of our lorde Jesus whan the people wolde haue made hym theyr kynge. Ca. xxbj.

After that our lorde Jesu Chryst had fedde the people to the full/as it is sayd in the next chapytre before/they seynge his grete myght in that myracle/& how he myght helpe them at theyr nede/for theyr profyte temporall they wolde haue made hym theyr kynge. But our lorde Jesu Chryst knowynge this wyll of them/them vnknowynge fledde vnto the hyll/so that they myght

not fynde hym. And this was that hyll (as some clerkes saye) vpon the whiche he made that excellent sermon/that is spoken of before. And thus he fledde/for he wolde not haue no temporall kyngdome and bayne worldly worshyp. But take we here good hede how and in what maner he fledde this worshyp effectually without faynynge. Fyrst he badde his dyscyples to take the shyppe and go in to the water before hym/& than he alone wente vnto the hyll/so that yf the people wolde seke hym amonge his discyples they sholde not fynde hym. And so he scaped awaye fro them that sought hym to worshyp/gyuynge ensample to vs for to flee temporall worshyp/for he fledde not that worshyp for hymselfe/but for vs/knowynge what peryll it is for vs to coueyte or desyre temporall worshyp. For lothe it is/that worshyp is one of the mooste perylous snares of the enemy to catche and begyle mannes soule with/and one of the mooste heuyest burthens that draweth downe & ouercometh the soule deedly/whether it be worshyp of prelacy or of temporall lordshyp/or of grete cummynge. For scarcely is there ony man that hath desyre in worshyp but ỹ he is in grete peryll of fallynge/or elles fully fallen downe in to the pytt of deedly synne/as we se by many reasons. Fyrst for as moche as he that hath grete delyte in worshyp is besy all tymes in his mynde/how he may kepe his worshyp and make it more. And so as Gregory sayth. In as moche as man hath set his lykynge in thynge that longeth to the worlde or to ỹ flesshe here bynethe forth/in so moche is he departed fro ỹ ghostly lykynge and loue of god and heuenly thynges aboue forth. Also he that loueth worshyp is besy to procure & gete hym

Nota contra vanos honores periculamala.

Primum periculū.

Secundū.

frendes that now kepe hym in his worshyp / and also
further hym to greter worshyppes / wherfore oftentymes
full dyuerse causes / in ỹ whiche he offendeth god
and his owne conscyence for to please suche frendes / &
in the same maner he maketh them to do for hym. Also
Tertium comynly he hath indignacyon of other that ben in wor-
shyp / & backbyteth them to make hymselfe more wor-
shypfull & more worthy / and so he falleth in to hate &
Quartū. enuye of his brother. Also he holdeth hymselfe in his
owne syght / & also desyreth to be had so in other mens
syght worthy & worshypfull / and so he falleth in to the
foule vyce of elacyon and pryde and vayne glory. But
therfore (as the gospel sayth) he that holdeth hymselfe
as ought worthy whan in sothnes he is nought / he
deceyueth foule hymselfe / and therfore sayd our lorde
to his dysceples in the gospell. Whan ye haue done all
thynges that ben bydden to you / saye sothly vō herte /
We ben vnworthy & vayne seruauntes. But this may
not he saye that holdeth hymselfe worthy & worshyp-
Quintū. full. Ferthermore as to the last whan this lykynge of
worshyp is roted in man / he is so hongry and gredy
after worshyppes that he may not be fylled / but euery
daye procureth newe worshyppes / and the greter and
more that he geteth / the more he coueyteth and desy-
reth / for he holdeth alway hymselfe more worthy and
worshypfull than he was before / bothe in his owne
syght and in other mennes syght / and so he falleth in
to depe couetyse / that is the foulest vyce and the rote
Bernarō and the cause of many other vyces. Of this vayne de-
ser. quar- lyte in worshyppes and of the peryll therof / sayn Ber-
to de aſcē- narde speketh to men specyally in this maner. All we
sione. ben noble and worthy creatures and of a grete mani

wyll/wherfore kyndly we desyre hyghnes. But woo to vs yf we wyll folowe hym that wyll set his sete on the hyll of hygh lordshyp and hye myght/and be lyke to god in worshyp/that was Lucyfer that thus styed vp by proude wyll vnto the hyll of hyghnes/fyrst a glorious aungell/but sodeynly fell downe therfro and was made a foule feende of hell. ¶ Also take hede ferthermore that he that foule feende after his fals couetynge by his wycked and enuyous wyll to cast man downe fro his blysse/he durst not tempte hym for to stye vp to that hyll of lordshyp and grete myght/that hymselfe so sodeynly fell downe fro. But as a false trechour he shewed hym in an other hyll lyke therto/that is to saye/the hyll of grete cunnynge/and counseyled hym falsly to stye vp vnto this hyll by proude desyre of worshyp whan he sayd in this maner wyse. Ye shall be as goddes through grete cunnynge/knowynge bothe good and euyll. And for as moche as man gaue his assent to his suggestyons/therfore we fall downe as he dyd. And so we may se that couetyse of grete lordshyp and hygh myght pryued the aungell of aungels blysse/and desyre of grete cunnynge despoyleth man of the ioye of endles lyfe/and of bothe mystheues was groũde and cause delyte and desyre of vayne worshyp. Wherfore seynge this peryll of vayne worshyp/yf we drede the fall of the aungell and of man/we must flee in wyll from bothe these hylles of hygh lordshyp and grete cunnynge/and go vp with our lorde Jesus vnto the hyll of contemplacyon and deuocyon by mekenes/forsakynge the worlde and the wyll to be worshypped of the comyn people as he dyd. But in this seynge fro the people and goynge of hym alone vnto Notabile secundũ.

Notabile secundū.

the hyll/ as it is sayd before in the processe of the gospell. Take we hede ferthermore to our edyfycacyon/ how he lefte his dyscyples/ and made them agaynst theyr wyll for to take the shyppe and goo in to the see without hym. For they wolde not theyr thankes haue ben departed fro hym/ and in that was theyr desyre good for to dwell euermore with theyr lorde. Neuertheleſſe he ordeyned other wyse/ seynge what was best for them. And soo than they mekely dyd as he badde and were obeyssaunt to hym/ though it so were that it were neuer so greuous and harde vnto them.

No. qualiter Jesus spūaliter recedit ab aīa & redit ad eam.

Thus it fareth comynly with ghostly lyuers by specyall felynge of the presence of Jesu/ and of his absence in theyr soule they wolde not that euer he sholde go fro them/ as by specyall ghostly confort in ony tyme. But he doth other wyse/ for he goth and cometh as it is his wyll/ and for theyr best. But what shall suche a deuoute soule do whan that she feleth her spirytuall spouse Jesu Chryst so withdrawen touchynge her specyall consolacyon and confort. Sothly she behoueth besyly and oftentymes for to call hym agayne in contynuall desyre and deuoute prayer. And in the meane tyme pacyently suffre the absence of her spouse. And by ensample of the dyscyples of our lorde Jesu/ that through obedience at his byddynge and commaūdement wente in to the shyppe/ and toke the water in his absence/ suffre the wawes and tempestes of temptacyon and aduersite/ and pacyently abyde tyll he wolde of his grace come in to that soule/ and make rest and peas/ as it shall folowe after the processe nexte to come. Of this mater sayne Bernard in dyuerse places maketh a fayre processe and deuoute/ the whiche

for as moche as it longeth and is pertynent specyally to ghostly folke/and also as I hope it is wryten suffycyently in dyuers treatyes of contemplacyon We passe ouer here/as We done in many other places suche auctorytees of hym/leest this processe of Chrystes blessed lyfe sholde be tedyous to comyn people and symple soules/to the whiche it is specyally wryten.

¶Of the prayer of our lorde Jesu on the hyll/ and how after he came to his dyscyples vpon the Water goynge. Ca.xxbij.

After that the dyscyples of our lorde Jesu Chryst were gone in to the shyppe and on the water as he had bydden them/and as it is sayd before/he went vp vnto the hyll alone/and there was he occupyed in prayer vnto the fourth parte of the nyght/so that thre partyes of the nyght that were paste he had contynued in prayer. And thus We rede oftentymes he gaue hym to prayer Notabile de oratione. Wherfore take We here good entente in what maner he prayed/and how that he lowed hym in his manhode/and meked hym to his father of heuen/he chosed solytary places/and wente to them alone to praye/ and made his tender body for to suffre full harde penaūce/and watched and waked longe wakynges/he prayed as the true herde for his flocke/for he prayed No. qualiter Jesus orat. not for hymselfe/but for vs all/and as our aduocate and mediatour bytwene ỹ father and vs. And also he prayed to ensample of vs that We sholde oftentymes

prayer / & specyally loue prayer / for oftentymes he bad his dysceples and taught them for to praye / & so that he badde them by worde he shewed hymselfe in dede / he taught them and sayd that it behoueth and is nedefull euer to praye / and not fayle in leuynge therof / shewynge that contynuynge & ofte askynge in prayer geteth at the last without fayle that thynge that is asked. And therof he tolde an ensample of ỹ domes man that at the last through longe cryenge and askynge of the wydowe dyd her ryght / as the gospell of Luke tel-

Luce xviij. leth. Also to stere them for to praye and trust for to gete that they aske he tolde an other ensample of a frende / that at ỹ last through moche askynge lent to his frende the breed that hym neded / as the same gospell telleth

Luce.xj. in the processe concludynge & sayenge thus. Aske & it shall be gyuen to you. And all this he sayd to teche vs

Notabilis. the vertue of good prayer / the whiche may not be estemed / for the vertue therof is so myghty and so grete that it geteth all goodnes / & putteth awaye all maner

Victꝰ ora cõis multiplex. of wyckednes / wherfore yf thou wylt pacyently suffre aduersytees & myghtyly ouercome temptacyons and dyseases / be thou a man of prayer. Also yf thou wylte knowe the sleyghtes of ỹ deuyll & be not begyled with his false suggestyons / be a man of prayer. Also yf thou wylt take ỹ hye waye to heuen by trauayle & penaũce of the flesshe / and therwith gladly contynue in goddes

Homo oratiõis. seruyce / be a man of prayer. Also yf ỹ wylte put away vayn thoughtes & fede thy soule with holy thoughtes and ghostly medytacyons and deuocyons / be a man of prayer. Also yf thou wylte stable thyne herte in good purpose to goddes wyll / puttynge away vyces & plan

tynge vertues be a man of prayer/for through prayer is goten the gyfte of ỹ holy ghost/ỹ tetheth ỹ soule that is nedefull therto. Also yf thou wylte come to heuenly contemplacyon & fele the ghostly swetnes ỹ is felte of fewe chosen soules/& knowe the grete gracyous giftes of our lorde ỹ may be felte/but not spoken by a man of prayer. For by the exercyse of prayer specyally a man cometh to contẽplacyon & the felynge of heuenly thynges. Here may we se of how grete ghostly myght and vertue is deuoute prayer/& to cõfirmacyon hereof & of all those thynges ỹ ben sayd before ỹ holy wryte & doctours sayenges fully proueth. Ferthermore we haue a speciall profe in ỹ we se euery day by experyence many men symple & vnlettred by ỹ vertue of prayer gete & haue all those thynges that ben sayd before/& many more greter gyftes of grace/wherfore moche ought al chrystẽ folke be stered to ỹ exercyse of prayer/but principally they ỹ ben religyous/whose maner of lyuynge is ordeyned more specyally therto. Of this vertue of prayer/& how our lorde gyueth to hym ỹ deuoutly asketh hym in prayer that thynge ỹ they aske in maner as it is moost spedefull to hym. Saynt Bernarde by deuoute proceste telleth in dyuers places/the whiche proceste passynge ouer turne we to our lorde & his disciples/& to ỹ forsayd proceste of them. What tyme ỹ he was alone prayenge on ỹ hyll (as it is sayd) his disciples were on ỹ see in grete disease/for as moche as the wynde was agaynst them/& the shyppe in poynt of perysshynge through ỹ grete wawes & the grete tẽpest ỹ was rysen ỹ tyme. And so we may se yf we take good hede by deuoute cõpassyon in what myschefe & trybulacyon they were in at ỹ tyme/but he for ỹ grete tẽpest

Nota de simplicis.

that was ryſen vpon them/& alſo for ỹ nyght tyme/& principally for they lacked theyr lordes preſence that was all theyr refute in theyr nede. But he that good lorde ỹ knewe what was beſt for them/& that ſuffred this diſeaſe of them for the tyme/whan he ſawe tyme alſo ſent them confort & helpe. And ſo at ỹ fourth wa-kynge of ỹ nyght/he came downe fro the hyll goynge vpon the ſee/& compynge towarde them. Now beholde we here inwardly how that bleſſed lord after his grete trauayle of longe wakyng & prayenge came downe all onely in the nyght tyme fro that trauaylous hyll/and peraduenture ſtony & bare fote/& ſo goth he ſadly vpon the water as it were vpon the erth. For that creature knewe theyr maker/& was obeyſſaunt to hym at his wyll. And what tyme he came nygh the ſhyppe/the diſcyples ſuppoſynge that it had ben a fantaſye cryed for drede. And than the benygne lorde haunynge com-paſſyon on them & wyllynge that they ſholde no lenger be dyſtourbled & trauayled/them ſykerde of his pre-ſence & ſayd/I am he that ye delyre/be not adradde. And than Peter that was more feruent than ỹ other/ truſtynge on his myght at his byddynge he began to go towarde hym vpon ỹ water. But anone as a grete wynde blewe/he fayled in byleue & drad/& ſo began to drenche/but ỹ good lorde w̄ his ryght hande toke hym vp & kepte hym fro perylhynge/& than went in to the ſhyppe with hym/& anone all the tempeſt ceaſed/& all was in peas & tranquillite. And ſo the diſcyples with grete reuerence and ioye receyuynge theyr lorde were put in grete reſt & ſouerayntly reconforted by his bleſ-ſed preſence. This is the proceſſe of that goſpell ſhort-ly. In this proceſſe touchynge the dyſcyples we haue

Notabilis.

ghostly doctryne and ensample of pacyence in trybulacyon/and of the profyte therof/as we had before touchynge hymselfe of the vertue of prayer(as it is sayd) wherfore we shall vnderstande that as it fell with the dysciples bodyly/so it falleth with vs all day ghostly. Our lord Jesus suffreth them that ben chosen of hym for to be dyseased & haue trybulacyons in this worlde bothe in body and in soule. For as holy wryte wytnesseth/he beteth euery chylde that he receyueth to his grace. And as the apostle Poule sayth. All those that ben without dysciplyne ben not kynde chyldren/but of auoutry/and it is spedefull to vs to be so beten/and to suffre trybulacyon & dysease in this worlde for many causes. For therby we ben taught for to knowe our selfe and our owne wretchednes. Also there through we profyte ghostly and gete vertues/and whan they ben goten there through they kepe them ꝑ better/and forthermore ꝑ is moost of all there through we trustily hope and abyde that euerlastynge mede in the blysse of heuen/wherfore we shall not be discõforted by them or impacyent in them/but rather coueyte them and loue them. But for as moche as the profyte of trybulacyons though it be moche worth & of grete vertue & moche mede. Neuertheleſſe many men thynke them full harde and grutche agaynst them/as importable bycause that they knowe not and se not the vertue of them. Neuertheleſſe many holy doctours tell & teche vs the profyte of them in many places to conforte vs gladly for to take them. And specyally amonge other saynt Bernard in dyuers treatyes/wherfore haue we no wonder though our lorde Jesus suffred his dysciples ꝑ whiche he loued so specially to be troubled with

De tribulatione electorꝝ.

Bernard sup pri. habitat ser. xbj.

tẽpestes as it is sayd & suffre tribulacyons/bycause of
Item can. xiij.xxb. ct.lxxx. dyscrete absteynence. As our lorde with tempestes (as it is sayd) and suffre tribulacyons. For he knewe they ghostly profyte therby. For ofte we rede that they shyppe was in peryll by tempestes & cõtrary wyndes but it was neuer drowned or fully perysshed/and no more shall we what trybulacyon so euer come to vs yf we suffre pacyently and trust fully in the helpe of our lorde Jesu that wyll not fayle vs at our nede.

¶ Capitulum sequens de chananea premittitur: vbi notatur de angelis: vt infra capto.xxx.

¶ How the pharyseys & other toke occasyon of sclaundre of the wordes and dedes of Jesu. Ca.xxbiij.

We shall haue no wonder though some take occasyon of sclaundre of our wordes and dedes/ben they neuer so good & true. For so it befell of our lord Jesu oftetymes/& yet myght not he erre in worde or dede/wherfore it befell on a tyme that the phariseys asked hym why that his dysceples wasshed not they handes whan they went to meet/& that they kept not theyr custome after the techynge of theyr elders. But our lorde seynge that they charged more ỹ washynge without forth & bodily clennes/than vertues of ỹ soule within forth & ghostly/answered harde agayne/reprouynge them that they brake the hestes of god for theyr tradicyons & bodyly obseruaunces/declarynge after ỹ vyces that comen out of the herte defoule more a man than doth the bodyly meet take vnwasshen/wherfore they were ghostly sclaundred and stered agaynst hym But he toke none hede therof/for they were blynde in
De scandalo.

soule through malyce. And oftentymes our lorde Jesus wrought myracles on the sabbot daye/that were goddes holy dayes to the iewes/as ben now the sondayes to chrysten men/that he dyd to confusyon & reprefe of the iewes that kepte straytly ỹ lawe in bodyly obseruaũces/& not in ghostly vnderstandynge/as his wyll was. For he bad not ỹ holy day for to leue therin good werkynge & dedes of charite/but for to ceale and absteyne fro synne and bodyly werkes/wherfore they were gretly sclaundred/that is to saye/toke occasyon of sclaundre agaynst hym/& conspyred vnto his deth/and sayd that mã was not of goddes halfe/that kepte not the sabbot daye. But our lorde lefte not therfore to werke myracles & do dedes of charite in those dayes/but mocke more dyd them for to destroye the iewes erroure afore sayd. An other tyme also whan he taught in the synagoge ghostly lore/& sayd that he was breed of lyfe that came fro heuen/& how it behoueth to ete his flesshe & drynke his blode who so sholde be safe & haue euerlastynge lyfe/they vnderstandynge his wordes fleshely & not ghostly grutched agaynst hym/& toke occasyon of grete sclaundre/and many of his disciples through ỹ mysse vnderstandynge fleshely forsoke hy. But Peter in the name of ỹ twelue apostles answered that they wolde not leue hym/for he had ỹ wordes of euerlastynge lyfe/& so ỹ was sclaũder to the bad/was vertue to the good. ¶ In the forsayd wordes & dedes of our lord Jesu we haue ensample that we sholde not let to do good werkes for occasyon of sclaundre vnskylfully taken of other/or for enuy & euyll wyll of them/& specyally of that dede that is necessary to soules helth we sholde not seace for ony sclaundre/wherfore sayntNotable de scanda lo.

N. Greg. Gregory sayth that a man shall rather suffre sclaundre for to ryse than he sholde leue ỹ trouth/that is to saye/ in thre maners/after the comyn sentence of doctours.

Primum veritas vite. Fyrst of the good lyfe a man shall not cease for sclaũdre that is to say/he shall not do deedly synne/for puttyng awaye of ony sclaundre. Also a doctour or a preacher

Secũdũ veritas doctrine. shall not teche or preche false for ony sclaundre/but in case he may holde his peas of a certayne trouth/as what tyme that he knoweth that the herers ben obstynate in errour/& sholde be the worse yf that trouth were sayd. The thyrde is trouth of ryght wyslnes that

Tertium veritas iusticie. shall not be lefte for sclaundre/that is to saye/a domes man shall not gyue fals dome/nor a wytnes berer fals recorde for ony sclaundre/but of other certayne dedes ỹ may be lefte without peryll of soule a man shall other whyle cease/though they ben good in them selfe for to put awaye occasyon of sclaundre/as thapostle Poul sayth/that wold rather neuer ete flesshe than he wold there through gyue occasyon of sclaũdre to his brother.

Nota contra plures & specialit religiosos. Also in the forsayd procesle of our lorde Jesu we be taught for to charge more the clennes of soule/& the dysposeth to vertues than bodyly clennes and honestie without forth/that is no vertue in. Neuertheleste honeste and bodyly clennes is good/so that it dysposeth not to vayne glory/or curiosite/or lechery/or other synne and so ben good customes that ben groũded vpon reson for to be kepte/but the byddynges of god and the good ordynaũce of soueraynes in holy chirche ben more to charge more for to charge. Wherfore in this poynt erre many chrysten men/and specyally relygyous folke/that charge more bodyly obseruaunces & customes though they dyspose to no vertue/and ofte ben agaynst rea

than they done the byddynge of god & good doctryne of holy fathers touchynge charite/mekenes/pacyence deuocyon in prayer/dyscrete abstynence/& other vertues/wherfore they may drede the repefe of our lorde Jesu pryuely that he repreued the pharyses openly/ as it is sayd before.

¶Of the specyall rewarde of our lorde Jesu promysed to all them that forsake the worlde for his loue. Ca.xxix.

V. M. What tyme our lorde Jesus by occasyon of the ryche man that wolde not leue his temporall goodes for perfeccyon/sayd that it was harde to a ryche man to entre the kyngdome of heuen. The apostle Peter in ỹ name of his felowes the.xij.apostles asked of hym what rewarde they shold haue that had forsaken & lefte all ỹ worldly thynges for his sake. And than our lorde answered/not onely promysynge to them a souerayne mede in the blysse of heuen/but also to all other that forsake father and mother & all other kynne and temporall goodes for his sake/the hondred folde in this worlde/and after lyfe euerlastynge in an other worlde to come/wherfore all those ỹ haue taken them vnto ghostly lyuynge and fully forsaken the worlde/ haue mater of grete ghostly ioye and specyall confort in this grete promesse of our lorde Jesu Chryst/not onely for ỹ euerlastynge lyfe in heuen/the whiche they trustyngly hope to haue by his gracyous behest/but also for that hondred folde rewarde that they shall fele in this bodyly lyfe/yf they truly loue Jesu and fully forsake the worlde/that is neyther golde ne syluer nor

De cētu-plo promissio.

Notable

deyney meetes or precyous clothes / but ghoostly ryches of vertues and confort of the holy ghoost / the whiche all onely he knoweth that by experyence feleth it in hymselfe / and that is amonge other clennes of conscyence and rest in soule / loue of pouerte / chastyte / pacyence / and other vertues. And what tyme that our ghostly spouse Jesu wyll & to whome the sensyble presence of hym felte bothe in body & in soule that passeth not onely an hondred folde / but also a thousande folde all ỹ fleshely lykyng of erth. This specyall gyfte of Jesu is knowen of ghostly folke before sayd / but it is hyd to fleshely folke that haue set theyr herte & theyr cõforte in this worlde / as the prophete Dauid sayng this gyfte speketh to our lord god in this maner. Lord how grete is the multytude of thy swetnes / that thou hast hyd to them that drede the. Of this mater sayth Bernarde maketh a deuoute procesle in a treatyse of hym that is called (De colloquio Symonis et Jesu) spekynge more plenarly of this ghostly mede / of the whiche Jesus graunte vs parte. Amen.

Nota specialle donũ gratie.

Quã magna multitudo dulcedis tue domine.

¶ Of the transfyguracyon of our lorde Jesu on the hyll of Thabor. Ca.xxx.

OUr lorde Jesus wyllynge to conferme and strengthe his dysciples in true byleue / that he was bothe god and man / he shewed them that he was very man / by that he suffred after the kynde and the comyn infirmite of man. And also that he was very god / by the myracles that he wrought aboue the comyn kynde and myght of man. And therwith also he enfourmed them / & tolde them



before that he sholde suffre paynfully the harde deth as man/and after aryse vp gloryously to lyfe as god. And to this ende What tyme that the gospell of Mathewe and Marke and Luke telleth that he had tolde his dyscyples that he sholde suffre many repryoues & despytes in Jherusalem/and at the last be slayne and deed. And after that he sholde ryse fro deth to lyfe the thyrde daye. Than ferthermore he concluded & sayd that there were some of them that there stode at that tyme the whiche sholde not taste bodyly deth tyll they sawe mannes sone (that was hymselfe) compynge in his kyngdome/that is to saye/apperynge in a wonderfull and ioyfull clerenes of his manhode as belon-

Mat.bij. Mar.xiij Luc.ix.

gynge to his kyngdome / and that for to fulfyll this
beheſt / aboute the.viij.daye after he toke with hym
Peter / James / and Johan vp vnto a hygh hyll (that
was as clerkes ſay) called Thabor / and there he was
tranſfygured in theyr ſyght / that is to ſaye / turned
out of the lowe lykenes of a ſeruaunt in to the hygh e
gloryous lykenes of his kyngdome / for his face ſhone
as the ſonne / and his clothes were as whyte as the
ſnowe. And therwith there appered Moyſes & Hely /
ſpekynge with hym of his paſſyon that he ſholde ſuf-
fre in Jheruſalem. In the whiche blyſſull ſyght the
diſcyples were rauyſſhed / and ſpecyally Peter / forge-
tynge all erthly thynges / delyred for to haue dwelled
ſtyll there in that blyſſull place and ſayd. Lorde it is
good that we abyde and dwell here / and therfore yf
thou wylte / make we here thre tabernacles / one for
the / one to Moyſes / and one to Hely. But he wyſt not
what he ſayd / neyther in that he wolde haue dwelled
with Jeſus in blyſſe / before that he ſuffred with hym
the paſſyon of deth as he had tolde them before that
he ſholde do / nor in that he wolde haue ſeuered them
thre that were all one as in ghoſtly felynge the lawe /
the prophetes / and Jeſus. And therfore to conferme
hym / that is to ſaye Peter and his felowes in true by-
leue of Jeſus / that he was goddes ſone / and that they
ſholde here and folowe hym in all thynges. Ther with
a bryght cloude ouerſhadowed them / and out of the
cloude came a voyce fro the father of heuen / ſayenge.
This is my beloued ſone / in whome me lyketh well /
and therfore here ye hym / that is to ſaye / in all that
he techeth / for he is very ſoth faſtnes without leſynge
and therwith folowe hym in that he sheweth. For he

is the ryght waye without errynge/whome ye haue herde in the lawe/that is vnderstande in Moyses/and in the prophetes/that is vnderstande Hely. And than whan the dyscyples had herde this heuenly voyce aforesayd of the father/they fell downe on the erth vpon theyr faces with grete drede/for the infirmite of man myghte not here that hye voyce aboue kynde. And than our lorde Jesus benygnely lyfte them vp/and badde them not drede. And therwith they lyftynge vp theyr eyen and lokynge aboute them sawe no more but all onely Jesus. And as they went downe the hyll he badde them tell no man that they had seen/tyll the sone of man were rysen from deth to lyfe. This is the processe of the gospell/in ỹ whiche who so hath grace of ghostly vnderstandynge and swetnes/may se many notabylytees to lowynge and despysynge of man hym selfe/and to feruent deuocyon and loue of god. And specyally he that hath felynge aboue kynde and is gyuen specyall grace/may taste and haue moche ghostly comforte/that he graunte vs parte Jesus. Amen.

¶Of the seke man heeled at the water in Jerusalem/called Probatica piscina. Ca.xxxj.

There was in the Cite of Jerusalem in maner of a ponde/a standynge water closed aboute with fyue dores. In ỹ whiche water ỹ shepe were wasshen that were offred in sacrifyce. In the whiche water also after ỹ opinyon of some clerkes laye the tree of the holy crosse/where it befell as by waye of myracle/that ones in ỹ yere that water was gretly stered & moued of the aũgell of god.

And than what seke man myght fyrst entre in to the water/he was heeled of his infirmite/wherfore many seke men dwelled contynually by that water/abydynge the mouynge therof by ꝑ aungell. Amonge the whiche there was one lyenge in his bedde of ꝑ palley xxviij. yeres/the whiche man our lorde Jesus heeled on the sabbot daye/ꝛ bad hym bere away his bedde ꝛ go/as the ꝓcesse of the gospell telleth more plenarly. In the whiche ꝓcesse we may note specyally thre thynges to our edificacyon. Fyrst that our lorde Jesus asketh the seke man whether he wolde be made hole/ we may vnderstande that our lorde god wyl not gyue vs grace ꝛ ghostly heele/but we wyll ꝛ desyre it/wherfore the synfull men that desyre not ꝛ wyll not assent to goddes wyll of theyr ghostlyhede and saluacyon/ben damnable wout excusacyō. For as saynt Austyn sayth he that made the without the/wyll not iustyfye the without the. The secōde notabilite is/that it behoueth vs to be ware ꝛ besy after we ben delyuered ꝛ clensed of synne/that we fall not wylfully agayne therto/lest that our vnkyndnes in that party be worthy to be punysshed more harde to our lorde/wherfore he sayd to ꝑ seke man that he heeled/go ꝛ wyll thou synne no more lest worse fall to the/for oftentymes it falleth that for ghostly infirmite/that is to saye synne/cometh bodyly infirmite. And so through delyuerynge ꝛ alloylynge of synne oftentymes ꝑ body is heeled of bodyly sekenes.

Notabile ꝓximum.

Secūdū.

Tertium Notabile.

The thyrde notable thynge is/that wycked men gladly suppose vertuous dedes of other men in to the worst party/ꝛ so they lese theyr mede comynly. As good men on ꝑ other syde suppose all thynge in to the better parte in encreace of theyr mede. Thus the iewes full of enuy

Whan they sawe that seke man hole myraculously of our lorde Jesu / & berynge away his bedde on ỹ sabbot daye at his byddynge / they asked hym Who bad hym bere his bedde / but they asked not Who made hỹ hole. And so they toke that parte that them thought reprouable / but they lefte that parte that Was cõmendable And thus comynly they dyd in all the myracles of our lorde Jesu. In ỹ same maner Worldly men & fleshely turne in to the Worse partye / that good men & ghostly turne in to the best party. For they that be in charite & drede god lyuynge ryghtwyssely arrecte all thynge for the best & to goddes Worshyp / Whether it be prosperite or aduersite / knowynge that all thynge is done ryghtwyssely by goddes Wyll or his suffraunce. And so in all thynge spirytuall men & Women gete them mede / ye so ferforth that of theyr owne synnes & other mennes & of the deuyls Werkes they profyte & Wynne ghostly / as sayne Bernarde sheweth in dyuers places / Who so had this grace perfytly to suppose & arrecte all thynge that befell in to the better parte / he sholde nowe suffre tribulacyons & temptacyons Without grete disease / & by longe exercyse come vnto so grete rest of soule / that full seldom or neuer sholde he be dystourbled With ony thynge. But it sholde be verifyed in hym that ỹ Wyse man sayth. What so euer befall vnto the ryghtWyse man / it shall not make hym sory. ¶ In capto de chananea. xxx. ¶ Ferthermore in the forsayd procesſe in the specyall mynde of the aungell / We shall vnderstande that goddes aungels ben as mynystres & meanes betwene god & deuoute soules / as sayne Bernard sayth / Wherfore We ought to Worshyp them & thanke them. And for as moche as they ben cõtynually present With

Bernard̃ can. b. xliij. liij.

vs/we shall eschewe to thynke or speke or do ỹ myght offende them/for they ben our kepers ordeyned of god and be bely aboute vs coueytynge alwaye our ghostly profyte. ¶Of this mater speketh saynt Bernarde. super psal. Qui habitat. ser. xj. ibi angelis suis mandauit de te. et cetera. Item sup cant. ser. lxxj.

¶How our lorde Jesus cast out of the temple the byers & sellers agaynst goddes lawe. Ca.xxxij.



Two tymes (as the gospell maketh mynde) our sauyour cast out of the temple the byers and the sellers therin/& that with a scourge made

of cordes / the whiche dede amonge all the myracles that he wrought semeth wonderfull / for what tyme he wrought other myracles / in the whiche he shewed the soueraine myght of his godhede / the pharysees and the scrybes / and other of the iewes despysed and reproued hym / but at this tyme whan they were in a greate multytude gadred in the temple / and in theyr greate solempnite they had noo power to withstande hym alone. And ỹ cause was for the ghostly zele brennynge withinforth for the vnworshyppynge of his father specyally in that place / where he ought moost to be worshypped / shewed hym so dredefull in his face withoutforth / that they were wonderfully adradde and dyscomfyted / and had noo power to withstande hym. This processe after the expolycyon of saynt Gregory and other doctours is full dredefull to all chrysten men / but namely to prelates and curates & other men of holy chirche / and specyally we relygyous that ben set in goddes temple for to serue hym contynually in deuoute prayer and other ghostly exercyses / yf we gyue vs to couetyse and vanytees and medle vs ouer nede with worldly occupacyons and chafferynges as they dyd / we may skylfully drede the indignacyon of our lorde Jesu and his castynge out fro grace in this lyfe / and after departynge of his blysse euerlastynge / wherfore thou that wylte not drede the indignacyon of our lorde Jesu / loke that in no maner thou put the wylfully nor medle the to thy power with worldly occupacyon. ¶ But for this mater is fully and plenteously treated in the expolycyon of this gospell in many other places / therfore we passe ouer thus shortly at this tyme.

¶Post istud capitulum sequitur in Bonauentura/ Quomodo discipuli vellebãt spicas. ꝛc. quod capitulũ supra translatum est parte tertia. capitulo. xxiiij.

¶Of the receyuynge of our lorde Jesu by the two systers/ Martha and Mary mawdeleyn/ & of thole two maner of lyuynges/ that ben actyfe and cõtemplatyfe in holy lyfe. Ca.xxxiij.



IT befell vpon a tyme that our lorde Jesus went with his disciples to Bethanye/ ỹ was called ỹ castel of Martha & Mary/ & came in to ỹ hous of them And they ỹ loued hym w̃ all theyr hertes were glad ỹ

ioyfull of his comynge. And Martha the elder syster that had the cure of the housholde/ anone beseyed her & went fast aboute to ordeyne for the mete conenable to hym and to his disciples. But her syster Mary forgetynge all bodyly meet/ & desyrynge souerayntly to be fed ghostly of our lorde Jesu/ set her downe on the grounde at his fete/ and castynge her eyen and her herte & her eeres vnto hym onely/ with more ioye and lykynge than may be spoken was fedde ghostly and conforted in the blessed wordes of our lorde Jesu/ for he wolde not be ydle/ but as his comyn maner was/ occupyed hym with spekynge of edyfycacyon & wordes of euerlastynge lyfe. Martha that was so besyly occupyed aboute the mynystracyon and the seruyce of our lorde Jesu & his dysciples/ seynge her syster Mary so syttynge as it were in ydelnes/ toke it heuyly & complayned her to our lorde as he had taken no regarde therto/ and prayed hym that he wolde bydde her syster ryse & helpe her to serue. And than was Mary aferde lest she sholde haue be taken fro that swete rest and ghostly lykynge that she was in/ and nought she sayd but hanged downe her heed/ abydynge what our lorde wolde saye. And than our lorde answerynge for her sayd to Martha/ that though she was besy & troubled about many thynges/ neuertheless one thynge was necessary/ & that was the best part that Mary chose/ whiche sholde neuer be taken from her. And than was Mary gretely conforted/ and sate more sykerly in her purpose. And Martha without enuy helde her payed and serued forth with good wyll. ¶ In this processe of the gospell aforesayd and tolde so shortly touched after the lettre/ we may note & vnderstãde many fayre thynges

ghostly to our edificacyon/and kyst the grete goodnes of our lorde Jesu in his homely comynge to that poore hous of the two systers Martha and Mary/takynge oftentymes with good wyll and lykyng suche symple refeccyon & bodyly fode as they had. For as it semeth well by the sayenge of Martha/that her syster let her serue alone/there was no multytude of seruauntes/& so folowyth that there was no grete araye in dyuerse melles or many delycate metes & drynkes/& yet came our lorde after more customably to that place than he dyd to ony other to take his bodyly fode/and that specyally as I trowe for the grete loue & affeccion that he had to Mary after her cõuersyon/as he knewe well þ she loued hy̆ souerayny̆ euer after/as it is sayd before. And so it semeth that our lord Jesus wyll loue specyally/and ofte vysyte by grace & dwell ghostly with that soule that by true repentaũce & penaũce forsaketh his synne/& perseueraũtly kepeth her in the loue of hym. Lorde how glad & ioyfull were these two systers afore sayd of the comynge at that tyme of this blessed gest Jesus theyr spouse/& princypally Mary. For as it semeth after the processe of the gospell this was þ fyrst tyme that he came to that hous/& that soone after the conuersyon of Mary afore sayd/& in so moche it was þ more ioyfull to her/for than she had that she souerayny̆ loued and onely desyred. And therfore her syster not knowynge how it stode with her within forth in her herte/& seynge her manets chaunged that was wont before to be occupyed in besynes of bodyly mynystracyon with her/& now takynge no regarde therto/but syttynge & tendynge onely to the swete contemplacion of Jesu as it is before sayd/meruayled gretly therof/&

Nota.

therfore cõplayned to our lorde as it is sayd/not reprouynge her syster after ỹ comyn cõdicyon of women/in tokey & ensample ỹ he that is occupyed vertuously in actyfe lyfe/shall not reprouе hym ỹ is in rest of contemplatyfe lyfe/though it seme to hym that he be as ydle.

¶ Of actyfe lyfe and contemplatyfe lyfe.

By these two systers aforesayd Martha & Mary as holy men & doctours wryte/ben vnderstande two maner of lyues of chrysten men/that is to saye/actyfe lyfe & contemplatyfe lyfe. Of the whiche there ben many treatyes and grete processe made of dyuers doctours/& specyally the foresayd Bonauẽture in this booke of Chrystes lyfe maketh a longe processe/alledgynge many auctorytees of sayne Bernard/ỹ whiche processe though it so be that it is full good & fructuous as to many ghostly lyuers. Neuertheless for it semeth impertynent in grete party to many comyn persones & symple soules that this boke in englysshe is wryten to as it is sayd ofte before/therfore we passe ouer shortly takynge therof that semeth profytable & edyfycatyfe to our purpose at this tyme. And fyrst it is to vnderstande that the processe of the foresayd Bonauẽture of these two maner of lyues/actyfe & contemplatyfe longeth specyally to spirytuall persones as ben prelates/prechers & religyous/& so he sayth at the begynnynge that actyfe lyfe/that is vnderstande by Martha/hath two partyes. And the fyrst parte is that maner of lyuynge by the whiche a mãnes belynes standeth pryncypally in that exercyse that longeth vnto his owne ghostly profyte/that is to saye/in amendynge of hym

Prima pars vite actiue.

selfe/as withdrawynge fro vyces & profytynge in vertues. Fyrst as to profyte of hymselfe/& afterwarde as to his neyghbour by werkes of ryghtwysnes & pite & deedes of thatte/as it shall be sayd more playnly herafter. Secūda. The seconde parte of actyfe lyfe is whan a mannes occupacyon and besynes standeth in that exercyse that longeth to the profyte of other men principally/though it so be also therwith to his owne mede þ more therby/as it is in gouernynge of other men & techynge and helpynge to the helth of soule/as done prelates & prechers/and other that haue cure of soule. And betwene these two partyes of actyfe lyfe before sayd standeth contemplatyfe lyfe. So that in this order fyrst a man trauayle & gyue hym to good exercyse in prayer and in study of holy scriptures/and other good werkynge in comyn conuersacyon amendynge his lyfe/& withdrawynge fro vyces/& profytynge in getynge of vertues. And after than secondly restynge in contemplacyon/that is to saye/in solytude at the leest in herte forsakynge all worldly besynes/with all his myght be aboute contynually to thynke on god & heuenly thynges/onely tendynge to please god/and than here after whan he is perfytly in those two foresayd exercyses taught and stabled in very wysdome & vertues/and lyghtned through grace/desyrynge the ghostly profyte of other men/than may he take lyberly vpon hym the cure & the gouernall of other. And so after the foresayd processe fyrst it behoueth that in þ fyrst parte of actyfe lyfe mānes soule be purged of vyces & strengthed and cōforted in vertues. After þ it be enfourmed taught & lyghtned in cōtemplatyfe lyfe. And than in the thyrde degre may he lyberly go out to gouernall and profyte

of other as it is sayd vpon this forsayd processe of Bonauenture so shortly touched/he alledgeth after many auctorytees of saynt Bernarde for to proue all the partes therof/that is to saye/the fyrst of actyfe/the secõde of contemplatyfe/and the thyrde that is the seconde of actyfe lyfe/the whiche we passe ouer with greate processe of contemplacyon/and many auctorytees of saynt Bernarde/for fewe there ben (the more harme it is) eyther in state of contemplatyfe lyfe touchynge the seconde poynt before sayd/or in the state of perfyte actyfe lyfe touchynge the thyrde poynt that comen to theyr estate by the true waye that is declared before. And this is ỹ cause that in this tyme many there ben bothe men & women in the state of contemplatyfe lyfe as specyally ankerelles & recluses or heremytes that knowe lytell as in effecte truly what contemplatyfe lyfe is by defaute of exercyse in actyfe lyfe/as it is before sayd. And therfore it is perylous and full dredefull to be in estate of perfeccyon & haue a name of holynesse/as haue specyally these recluses/but ỹ lyuynge and the ghostly exercyse of them ben accordynge therto. For saynt Gregory sayth that there ben many that flee the occupacyon of the worlde & take them to rest/but therwith they ben not occupyed with vertues/and therfore oftentymes it falleth that the more syberly that they seace from outwarde occupacyon/the more largely they gader in to them by ydelnes ỹ noyse of vnclene thoughtes. And so of euery suche that spendeth theyr tyme in ydelnes and slouth/speketh the prophete Jeremye in his lamentacyons in this maner. (Uiderunt illã hostes et deriserũt sabbata eius) That is to saye/the wycked spirytes enemyes to mankynde

leynge and takynge hede of the lyuynge of suche an ydle soule/laughen to scorne theyr dayes of rest. For in that she is ferre fro outwarde occupacyon/and therby is trowed to serue god in holynes/in so moche she serueth the tyranny of the wycked spirytes in ydelnes Also the same holy clerke saynt Gregory in the same boke after the spekynge of these two lyues actyfe and contemplatyfe sayth that mannes soule sholde fyrste be wyped & made clene of the desyre of temporall ioye and vayne glory/and of all delectacyon or lykynge of fleshely lust and desyre. And than may he be lyfte vp to the syght and degree of contemplacyon. In fygure and token hereof whan god gaue Moyses the lawe/ the comyn people were forboden to come nygh ỹ hyll/ in token that they that ben of wycked wyll/and that desyre erthly thynges/sholde not presume to clymme vp to the hygh thynges of contemplacyon. And ferthermore declarynge how they shall preue themselfe able that wyll goo to contemplatyfe lyfe sayth. That fyrst it behoueth that they preue themselfe by exercyse of vertues in the feelde of werkynge/that is for to saye/that they knowe themselfe besyly/yf they do no harme to theyr neyghbour. And yf they here pacyently harmes and wronges done to them of other men. Also yf they haue noo gladnes in theyr hertes or lykynge whan ony temporall goodes fall to them. And agaynwarde yf they be not to heuy or sory whan they ben withdrawen. Also yf they fele in theyr myndes the loue of spirytuall thynges so myghty that it ouercometh and putteth out of theyr hertes the affeccyons and ymagynacyons of all erthly thynges. And some that coueyteth to come to that thynge that is aboue

theyr kynde/they ouercomen that that they ben by kynde. All this sayth saynt Gregory/herebnto accordynge saynt Bernarde and all other doctours generally sayen/that who so wyll go to contemplatyfe lyfe it behoueth that he be fyrst preued in exercyse of actyfe lyfe. In fygure wherof is alledged compnly the story of the two doughters of Laban/the whiche Jacob toke to his wyues/that were called the elder Lya that was sore eyed/but plenteous in berynge chyldren/by whome is betokened actyfe lyfe. The yonger was Rachell fayre & louely/but she was barayne/and by her is betokened cõtemplatyfe lyfe. And though it so were that Jacob loued better Rachell than Lya/and coueyted fyrst to haue had her to wyfe for his seuen yeres seruyce. Neuertheleſſe he was made to take fyrst the elder Lya/in token that actyfe lyfe shold be before contemplatyfe lyfe/as it is sayd. And this story is playnly treated in many places to this purpose/and therfore we passe ouer so shortly.

¶De vita actiua et contemplatiua.

But for to speke of the maner of lyuynge in these two lyues actyfe and contemplatyfe in specyall And namely of actyfe lyfe that standeth in soo many degrees as of seculers and relygyous and lerned and lewde it were harde/and wolde aske longe processe/& also as it semeth it nedeth not. For the generall exercyse of actyfe lyfe/as it longeth fyrst to a man hymselfe that is in fyghtynge agaynst vyces and besy in getynge of vertues. And also after as it longeth to his owen chrysten/that is in fulfyllynge of the dedes of

mercy / and almes dedes doynge of them that haue haboundaunce of temporall goodes. In euery degree it is wryten sufficyently as I hope / and therfore I haue lefte to speke more of this mater at this tyme / saue to make an ende accordynge to the begynnynge of the mater before sayd in ỹ gospel of these two systers Martha and Mary / by the whiche ben vnderstande these two lyues actyfe and cõtemplatyfe as it is sayd. Fyrste they that ben in actyfe lyfe haue ensample in Martha of that vertue that is soueraynly nedefull to them in all theyr dedes / that is charite / and fyrst as to themselfe that they ben without deedly synne. For elles Jesus wyll not dwell in theyr hous / ne accepte theyr seruyce. Also as to other that they deme not / ne despyse other / the whiche peraduenture done not so many vertuous dedes as to mannes syght as they done. For they may not knowe the preuy domes of our lorde Jesu that accepted more pleasingly / and preferred the preuy contemplacyon of Mary that sate at his fete in scylence / as she had ben ydle / before all the grete besy seruyce of Martha / and that was for the feruent loue that she had in contemplacyon of hym. And yet was the seruyce and the besynes of Martha full pleasynge to Jesu / and medefull to her as actyfe lyfe is good / but cõtemplatyfe is better. And so ferthermore it is to note that not withstandynge the greate commendacyon of our lorde Jesu touchynge Mary and the preferrynge of her parte. Martha grutched not of her parte / but contynued forth in her maner of lyuynge / seruynge customably to Jesu and his dysceples / as Johñ wytnesseth after in his gospell / in token that he that is called to god and standeth in the state of actyfe lyfe holde

hym payed and grutche not / though contemplatyfe lyfe be cõmended before his estate. And how so euer it standeth of these two estates and degrees lyuynge god wote all onely who shall be before another in the blysse of heuen of those persones in these estates. And thus moche be sayd as touchynge the parte of Martha and of actyfe lyfe tokened by her. Ferthermore touchynge cõtemplatyfe lyfe / he that is in that state hath ensample in Mary of thre thynges that nede souerayntly to that estate / that ben mekenes / pacyence and scylence. fyrst mekenes is tokened in the lowe syttynge of Mary at the fete of our lorde Jesu. And but this grounde be truly set in the herte of hym that is in this degree of contemplacyon / that is to saye / that he presume not of his owne holynes / but that he despyse hymselfe truly in his owne syght / as it is rehersed and tolde before in dyuerse places What longeth to mekenes. Sothly elles all his buyldynges of contemplacyon be it neuer so hye wyll not stande stedfastly / but soone at a lytell wynde of aduersite fall to nought. The seconde vertue accordynge hereto is pacyence in suffrynge false demynges / scornynges / & reprouynges of the worlde that he shall suffre that fully forsaketh and despyseth the worlde as it nedeth to the true cõtemplatyfe / commyttynge alwaye by pacyence in herte his cause to his aduocate Jesus / Without answere reprouynge agayne / as Mary dyd / whan the pharysee demed and reproued her. Also her syster complayned vpon her / & the dysciples had indignacyon and grutched agaynst her. But in all these she kepte scylence / ꝑ is the thyrde vertue nedefull to the contemplatyfe / and so ferforth she gaue ensample of scylence / that We fynde not in all

Primum notabile.

Secũdũ notabile.

Tertium notabile.

the gospell that she spake before the Resurrecyon of our lorde Jesu/saue ones by a shorte worde at the reysynge of her brother Lazare/notwithstandynge the grete loue of our lorde Jesu shewed to hym/and to the grete lykynge that she had in the wordes and the holy doctryne of hym/that sholde stere her by reason the more boldly to speke. And who so coueyteth to knowe the fruyte of vertuous sylence/yf ye haue affeccyon and wyll to byleue contemplatyfe lyuynge/without doubte he shall be better taught by experyence than by wrytynge and techynge of man. And neuertheles saynt Bernarde and many other holy fathers and doctours commende hyghly vertuous sylence/as it is worthy/wherof and other vertuous exercyse that longeth to contemplatyfe lyuynge/and specyally to a recluse/and also of medled lyfe/that is to saye/somtyme actyfe/and somtyme contemplatyfe/as it longeth to dyuerse persones that in worldly estate haue grace of ghostly loue. Who so wyll more playnly be enfourmed and taught in our englysshe tongue/let hym loke the treatyse that ỹ worthy clerke and holy lyuer mayster Walter Hylton the chanon of Thurgarton wrote in englysshe by hygh grace and discrecyon. And he shall fynde there as I byleue a suffycyent scole and a true of all these/whose soule rest in euerlastynge peas/as I hope he be full hye in blysse ioyned & knytte without departynge to his spouse by perfyte vse of ỹ best parte that he chose here with Mary. Of the whiche parte he graunte vs felawshyp Jesus our lorde god. Amen.

¶ Of the reysynge of Lazare/and two other deed bodyes. Ca.xxxiij.



AMonge all the myracles that our lorde Jesu Chryst wrought here in erth/the reysynge of Lazare is prncypally cõmended/& souerayny is to be consydered/not onely for the souerayne myracle it selfe but also for many notable thynges that befell in that myracle and dyuerse misteryes/the whiche saynt Austyn clergeally treateth by longe processe vpon ỹ same gospell. Of the whiche somwhat I shall touche in parte/and more ouer as the grace of our lorde Jesus wyll sende wytte perteynynge vnto the purpose. And for as mothe as ỹ gospell maketh mynde of thre deed bodyes reysed by our lorde Jesu fro deth to lyfe/of the whiche two the fyrst is not spoken of specyally in this forsayd

treatyse before/therfore it semeth conuenyent to this purpose somwhat to touche of them in this place/as the forsayd saynt Austyn doth. And fyrst we shall vnderstande and haue in mynde that as the dedes of our lorde Jesu after his manhode ben ensample to vs for to folowe hym as in mekenes/pouerte/pacyence/and other vertues/so in his myracles done by vertue of ỹ godhede we shall not desyre to folowe hym to do as he dyd/but we shall worshyp hym as almyghty god/& in that party & more ouer coueyte to vnderstande ỹ ghostly menynge of them/how ỹ myracles done than bodyly/and in bodyes ben now done oftentymes in ghostly mēnes soules. And so as saynt Austyn sayth/by those thre bodyes the whiche our lord Jesus reysed fro deth to lyfe bodyly/ben vnderstande thre maner of deed soules/ỹ whiche through his specyal grace he reysleth euery daye to euerlastynge lyfe ghostly/for as the gospell maketh mynde he reysed ỹ doughter of the mayster of the temple ỹ laye deed in the hous/by whome is vnderstande deedly synne onely in assent/wout ỹ fulfyllynge therof in dede. Also he reysed the wydowes sone borne deed on the bere without ỹ gates of ỹ Cite/by whome is vnderstande deedly synne without forth/pfourmed in dede. And the thyrde deed body he reysed ỹ was Lazare buryed & foure dayes deed/by whome is tokened deedly synne in custome. For yf we take good hede and vnderstande ỹ synne is deth of the soule/we may fynde that the soule is deed ghostly & slayne through synne in these thre maners. Fyrst by ful assent of wyl to do that is forboden of god onely withinforth in the soule without the dede therof without forth. As by ensample of lechery that is forboden/what tyme as our lord sayth

in the gospell/that whā a man seeth a woman lustyly to that ende for to haue to do with her fleshely/⁊ fully assenteth therto in his wyll/though the dede folowe not after/he is accoũted as a lechour in his herte/⁊ so is his soule slayne ghostly through that assent ⁊ dede in goddes syght. And this maner of ghostly deth is vnderstande by the fyrst deed body that our lorde Jesus reysed in the hous that was the doughter of ỹ prynce of the synagoge or ỹ mayster of ỹ temple/as it is sayd before. Of whome the gospell telleth that he came to our lorde Jesu/prayenge hym that he wolde come to his hous ⁊ heele his doughter ỹ laye seke therin. And as our lorde that of his grete grace ⁊ endles goodnes was euer redy to helpe ⁊ to heele all those ỹ asked hym truly/was goynge with hym toward his hous/there came worde to the forsayd prynce that his doughter was deed/⁊ therfore they bad hym that he sholde not make the mayster(that is Jesus)trauayle in vayne/ for they byleued well that he was of myght to heele ỹ seke/but not to reyse the deed. Neuertheles our lorde Jesus letted not for theyr misbyleue/nor for theyr scornynge to do his grace/but bad the father that he shold not drede but onely byleue. And whan he came to his hous ⁊ foũde there after theyr custome men weppyng ⁊ mournefull mynstralsy ⁊ other araye for her exequyes he sayd to them/wepe not/for the wenche is not deed but slepeth. And than they scorned hym/for they vnderstode not what he mened/for though she was deed as to them/neuertheles to hym that was of myght to reyse her ⁊ make her to lyue she dyd but slepe. And than puttynge out all that were in the hous saue the father ⁊ the mother/and the thre apostles Peter/Ja-

mes and Johan / our lorde Jesus badde the wenche to ryse. And anone she arose vp fro deth to lyfe / & after ete and was all hole. This is the processe of the gospel after the vnderstandynge of the lettre / in the whiche we may ghostly vnderstande / fyrst that our lorde god than reysed bodyly the doughter at the prayer and by the fayth of the father / so he reyseth now oftentymes ghostly deed soules by synne to lyfe of grace through the prechynge and prayer of holy men / and the fayth of holy chirche. And as our lorde Jesus spared not for myslyeue and scornynge of other to helpe hym that asked his grace / so shold not men spare to profyte vnto other soules / and namely men of holy chirche spare to preche goddes worde whan it longeth to theyr offyce vnto reysynge of deed soules to ghostly lyfe / though some men scorne them or reproue them therfore. For as saynt Austyn sayth / it falleth all daye that a man that is ghostly deed by ful assent in his hert to deedly synne by the prechyng of goddes worde is compuncte in his herte therof through grace / as though he herde our lorde byd hym ryse. And so is he reysed in his soule by repentaunce fro deth to lyfe / as it were in the hous or that he be borne without by the dede more ouer of that synne. And this is the fyrst maner of deedly synne / and lyghtest for to ryse out therof through grace / ꝑ is betokened by the fyrst deed body reysed of Jesu in the hous as it is sayd. But neuertheleſſe this maner of deedly synne that is onely in assent / is moost perylous / yf it longe abyde / & specially yf it be ghostly / as hygh pryde or enuy. For as saynt Gregory sayth / that somtyme it is more greuous synne in goddes syght pryde by deliberacyon in herte / than is the dede of lechery / & yet all

daye that one is gretly charged/that is to saye lechery but that other seldome or lytell/and therfore ben many deceyued. But now passe we here ouer. ¶ Of the reysynge of the seconde deed body is wryten in the gospell of saynt Luke/how what tyme our lorde Jesus came to a Cite that was called Naym/& his disciples with hym & moche people/he mette at the gate of the Cite a deed body borne on a bere/that was the onely sone of a wydowe that came with the corps/& moche folke of ỹ Cite with her. And than our lorde haupnge pite of the grete sorowe of the wydowe/and meued through his endles mercy/badde her that she sholde not wepe. And than he nyghynge & touchynge the bere/& therwith they that bare it standynge styll he spake to the body these wordes. Thou yonge man I saye to the aryse vp And he anone arose fro deth to lyfe/& wente on his fete and began to speke/& so he betoke hym to his mother alyue. This is ỹ processe of ỹ gospell aforesayd. O lorde Jesu moche is thy mercy shewed to synfull men/in the whiche as thou reysed ỹ deed body borne out towarde buryenge without prayer made to the before onely steynge thyne endles goodnes and pite/so thou reysest all daye ghostly them that ben deed in soule by grete synnes perfourmed in dede/as by dede of lechery/glotony & other grete synnes flesshely & ghostly/gyuynge thy grace oftetymes before or thou be prayed or sought by ony deserte/through ỹ whiche synfull men ben stered to repentaunce and forsakynge of synne/and so by shrifte and penaunce doynge after the lawes of holy chirche they ben reysed ghostly to lyfe of grace ỹ fyrst were deed by synne perfourmed in dede. And yf it so be that this synne is openly knowen vnto the euyll en-

Of the seconde deed body. Luce. v.

lample of other and sclaundre / than it is nede of open penaūce as holy chirche hath ordeyned after that our lorde Jesus gaue ensample in that open reylynge of ȳ forsayd deed body that was openly borne deed on the bere without forth in the syght of the people.

But now as to our principall purpose for to speke of the reylynge of ȳ thyrde deed body / that is to saye Lazare foure dayes deed. For as moche as in this procesle ben many fayre & grete notable thynges / therfore we shall here more specyally gadre in our entent & make vs by ymagynacyon as they were present in bodyly cōuersacyon / not onely with our lorde Jesu & his dyscyples / but also with ȳ blyssed & deuoute meyny / ȳ is to saye Martha & Mary & Lazare / ȳ was specyally beloued of our lord Jesu / as ȳ gospell wytnesseth. And fyrst we shall vnderstande and haue in mynde the procesle of ȳ nexte chapytre before this / how vpon a tyme whan our lorde Jesus walked in the temple / that is to saye / in that place ȳ was called Salomons porche / in the feest of ȳ dedicacyon of ȳ temple / the iewes came aboute hym as rauysshynge wolues or wood dogges with grete yre grennynge vpon hym & sayenge these maner of wordes. How longe wylte thou make vs in suspence and dwere in our hertes what thou arte / yf thou be Chryst tell vs openly. This they sayd by false and malycyous entent / to ȳ ende that yf he had openly knowleged that he was Chryst / that is to saye anoynted kynge / than to haue taken hym and accused hym as a traytour vnto Cezar the Emperoure of Rome. But therfore our lorde Jesus knowynge theyr false ymaginacyon tempred wysely his answere / and as an

innocent lambe amonge so many trecherous wolues soberly & mekely sayd to them agayne. I spake to you and ye byleue me not. But the werkes that I do in the name of my father/those bere wytnes of me What I am. And after more ouer whan he sayd/I and my father am al one/they toke vp stones to haue stoned hym as a blasphemer/makyng hymselfe god. And ferthermore whan our lorde had concluded them in that party by reason & auctorytees of holy wryte ỹ they myght not agayn saye/and they not withstandynge his reasonable & meke answere and so goodly wordes contynued & encreased in theyr malyce. For as moche as the tyme of his passyon was not yet come/and for to gyue ensample of penaunce & of gyuynge stede to rennynge woodnes/he withdrewe hym out of theyr handes/& wente with his dyscyples beyonde Jordan vnto that place where Johan baptysed fyrst/aboute.xviij.myle to Jerusalem/& there he dwelled a whyle w̄ his dyscyples. And in that tyme soone after as ỹ gospell telleth now to our purpose/Lazare the brother of Martha & Mary aforesayd waxed sore seke/& anone ỹ two systers sent worde to Jesu where he was in the foresayd place beyonde Jordan/sayenge to hym in this maner. Loo lorde/he that thou louest (that is Lazare) is sore seke. And they sayd no more/for as moche as them thought that that suffised to hym that loued & wyst what they mened. And also peraduenture for they knowynge the malyce of the iewes agaynst hym to his deth/& how a lytell before they wolde haue stoned hym/they durst not call hym to them/but commytted all to his wyll. And than Jesus sayd to them. This infirmite is not to deth/but for the prayenge of god that goddes sone

be glozyfyed therby. The golpell telleth that he layd
thele wozdes to them/but it ſpecyfyeth not to whome
foz the ſyſters that ſent to hym were not that tyme pze
ſent/but a grete waye fro hym/as it is layd. Neuer-
theleſſe we may vnderſtande as by the pzoceſſe that he
anſwered to them in theſe wozdes by the meſſenger/oz
elles layd ſo to his dyſcyples oz to bothe as it is mooſt
lykely. O lozde what confozte was this to the ſyſters
whan they herde of the meſſenger theſe wozdes ꝑ Je-
ſus layd/this infirmite is not to deth/vnderſtādynge
perauenture by them that theyz bzother ſholde not dye
bodyly by that infirmite. But what dyſconfozte was
it to them after whā he was deed & buryed/not vnder
ſtandynge that our lozde mened of that glozyous rey-
ſynge that folowed after/noz trowynge than ꝑ it ſholde
haue fall. Neuertheleſſe that dyſconfozte foz the tyme
was after turned in to moze confozte than they dely-
red. Fyrſt by that they wolde haue had hym pzeſerued
fro the deth & heeled of his infirmite by our lozd Jeſus
Thus it falleth oftentymes wꝫ them that god loueth &
ben in tribulacyon oz dyſeaſe/our lozde god graunteth
them not ꝑ cōfozte that they aſke & deſyze/but ſuffreth
them as foz ꝑ tyme to be in deſpayze of theyz deſyze/&
after whā his wyll is he fulfylleth theyz deſyze better
than they wolde fyrſt/and turneth theyz dyſcōfozte in
to moze confozte than they wolde haue ymagyned oz
thought. Ferthermoze as to the pzoceſſe of the golpell
after our lozd was certyfyed of the ſeke Lazare/& had
anſwered as it is layd/he dwelled ſtyll in the fozelayd
place two dayes/& after he layd to his dyſcypples. Goo
we agayn in to ꝑ iewry. And they aferde of this wozde
layd vnto hym. Mayſter ryght now the iewes wolde

haue stoned the there/ and now wolde thou go thyder agayne. And than Jesus answered agayne/ ben there not twelue houres of the daye/ as who sayth/ why be ye aferde/ supposynge that the iewes cõtynue in theyr malyce/ wote ye not well that as often tymes as the houres chaunge on the daye/ so ofte mãnes herte and purpose varyeth and chaungeth. But the ghostly meynge of these wordes as sayntt Austyn expowneth is this. Our lorde vnderstandynge hymselfe as the daye and his twelue disciples as twelue houres of the daye reprehended theyr mysbyleue and theyr vnreasonable drede of his deth that was in his wyll that they wolde gyue counseyle to hym as men to god/ disciples to the mayster/ the seruauntes to theyr lorde/ and the feble & seke to hym that was souerayn leche/ wherfore in maner blamynge them our lorde sayd to them in this maner sentence. Are there not twelue houres of the daye who so walketh in the daye he offendeth not or erreth not. Folowe ye me yf ye wyll not erre/ and wyll ye not gyue cõseyle to me sythen it is nede to you to take cõseyle of me/ & therfore sythen it is so that I am ỹ daye and ye ỹ houres/ & by kyndly reason ỹ houres folowe ỹ daye/ & not ỹ daye ỹ houres/ folowe ye me/ & that yf ye wyll not offende or erre. And after this our lord Jesus knowynge in spiryte ỹ Lazare was deed/ sayd to them Lazare our frende slepeth/ but I wyll go for to wake hym & reyse hym fro slepe. And than ỹ disciples vnderstandynge fleshely those wordes of kyndly slepe sayd. Syr yf he slepe it is token that he shall be hole & sake of his sekenes. For comply by waye of kynde/ slepe of seke men is a token of heele folowynge. But Jesus meaned of his deth, And so here we may se grete homelynes of

Jesu with his disciples ꝑ as in maner of bourdynge spake w̄ them here. But after declaryng to them openly that he spake fyrst mystly sayd/Lazare is deed/& I am glad for you/that therby your byleue may be encreaced & strengthed/knowynge that I was not there in tyme of his deth/& so ꝑ rather byleuyng that I am goddes sone. Ferthermore leuynge many wordes of ꝑ gospell/& takynge ꝑ semeth moost notable to our edificacyon. After whā our lorde Jesus with his disciples turned agayne towarde Bethany/& ꝑ two systers had worde of his comynge/Martha anone wente agaynst hym/but Mary sate styll at home tyll after she was called forth by the byddynge of Jesu. And so it semeth by these wordes specially after ꝑ lettre/tellyng how these two systers Martha & Mary dyuersly holde them as anenst Jesu/that Johan theuangelyst meneth ghostly here as he doth in other places the dyuerse condycyons that longe to them that ben in these two estates that is to saye of actyfe lyfe & contemplatyfe lyf. For it is no doubte but ꝑ Mary loued Jesu as moche as her
Nota. systers Martha or more/& was as glad of his comynge & as sory was for her brothers deth/& as feruently desyred his lyfe/Why than went she not anone with her syster out agaynst Jesu/but in figure & for ensample ꝑ they ꝑ ben in ꝑ state of cōtemplatyfe lyfe shall not take vpon them bodyly exercyse of ꝑ dedes of mercy/as for to go out to vysyte ꝑ seke/or them ꝑ ben in pryson/or to fede the hungry/or clothe the naked/& so forth of other. Or els for to preche or teche/or to mynystre sacramentes of holy chirche/but it so be that they ben called out therto by ꝑ byddynge & the auctorite of holy chirche in Jesus name ghostly as Mary was bodyly/syttynge

Mary at home as it is sayd/and Martha goynge out what tyme she mette wt Jesu/she fell downe at his fete and sayd. Lorde yf thou haddest ben here my brother had not ben deed. Neuertheleſſe and now I wote well that what so euer thou askest of god/god wyll gyue it the/she durst not saye vtterly þ she desyred in wardly/sayenge as thus. Now reyse my brother fro deth to lyfe for she wyst not whether it were expedyent þ her brother shold be reysed/or whether it were Jesus wyll/& therfore she set her wordes dyscretely in this maner of menynge. Lorde I wote well thou mayst reyse hym/& therfore yf þ wylt it shall be done/but whether thou wylte or not I cõmytte it to thy dome & not to my presumpcyon. Than sayd Jesus to her that her brother sholde ryse fro deth to lyfe so in generall wordes that it myght be taken in two maners for to proue her byleue of the fynall resurrectyon/not specifyenge whether he wolde reyse hym at þ tyme or not. And therfore Martha takyng that part þ she was syker of after þ byleue sayd that she wyst well þ he sholde ryse in generall resurrectyon at þ last daye of dome. And ferthermore at the askyng of our lorde whether she byleued þ he sayd of hyselfe þ he was resurrectyon & lyfe & of euerlastyng lyfe of all them þ byleued stedfastly in hym/she answered fynally thus. I byleue that þ arte Chryst goddes sone that art come in to this worlde for mannes saluacyon. And than at þ byddyng of Jesus/she went home & called Mary her syster in scylence/þ is to saye in softe spekynge/sayenge to her. Our mayster is comen & calleth þ to hym/& anone she rose vp & went to hym. Loo how expresly here also is betokened ghostly what longeth in cõtemplatyfe lyfe/that is to saye/fyrst in rest &

peas/ſcylence & ſofte ſpeche/and not loude cryenge or
grete noyſe/as ỹ worlde vſeth. And ferthermore what
tyme ỹ our lord Jeſus calleth hym out by obedyence to
cure & to gouernayle of other/as in the office of prelacy
that than by enſample of Mary anone he ryſe by ap-
plyenge of his wyll to goddes wyll/loue he neuer ſo
moche reſt/or haue he neuer ſo moche in ſwete contem-
placyon/that is vnderſtande/What tyme he is called
ſo vtterly that yf he withſtode it/he ſhold ſynne deedly
by inobedyence. Ferthermore we may ſe by ỹ proceſſe
of ỹ goſpell ỹ ſpeyall loue & homelynes ỹ our lorde had
ſoueraynly to Mary in ỹ he abode ſtyll there as Mar-
tha mette fyrſt wt hym/& wold not do as to ỹ reyſynge
of Lazare vnto the tyme that Mary was come/& than
whan ſhe was come & fallen downe at Jeſus fete/and
with ſore wepynge teres had ſayd as ſhe dyd before/ỹ
yf he had ben there her brother had not ben deed. Our
lorde ſeynge her wepe that he loued ſo ſpeyally/& alſo
the iewes wepynge that there were comen at ỹ tyme
to cõforte Mary/he wepte alſo/and that was for thre
Nota bñ cauſes. Fyrſt for the loue that he had to Mary ſpeyal-
ly & to her ſyſter & to Lazare. Alſo to ſhewe ỹ greuouſ-
nes of ſynne in cuſtome/and of the ghoſtly deth there
through/that is tokened in Lazare foure dayes deed &
buryed. And the thyrde/for ỹ myſbyleue of them that
were there the whiche byleued ỹ he might haue kepte
hym fro deth/but not ỹ he myght than reyſe hym to lyfe
agayne. Who ſo wyll than inwardly take hede and be-
holde how our lorde Jeſus wepte/the ſyſters wepte/
the iewes wepte/ye & as reaſon telleth the diſcyples
Lachry- wepte/ſkylfully he may be ſtered to compaſſyon & we-
me. pynge/at the leſt inwardly in hert namely for ſynne in

custome that is so harde to ouercome & ryse out of / as our lorde Jesus shewed in ghostly vnderstandyng / by the grete difficulte ỹ he made as in weppynge & in maner of troublynge hymselfe. And ỹ two tymes wrothe & grutchynge in spiryte before that he reysed Lazare / by whome is vnderstãde synne in custome / as it is ofte sayd / gyuynge ensample as sayntAustyn sayth / that thou that arte ouerlayde with the heuy stone of deedly synne / be wrothe and grutche in spiryte & trouble thy selfe in this maner / demynge thy selfe gylty / & thynke how ofte thou hast synned worthy euerlastynge deth / and god of his endles mercy hath spared the and suffred the / how ofte thou hast herde the gospell forbyddynge synne / and thou hast taken no regarde / but arte contynually contrary & falle to thy fyrst baptym. And than so thynkynge with compunccyon for thy synne / and as in maner askynge in thy herte / What shall I do / whether shall I go / in what maner shall I escape this grete synne and dredefull peryll of euerlastynge deth. Whan thou sayst thus in thyn hert / than Christ grutcheth in the for fayth grutcheth / and yf fayth be in vs / than Christ is in vs / & so in this maner of grutchynge is hope of vprysynge. For after this weppynge and troublynge as ỹ processe of the gospell telleth / our lorde Jesus asked where they had put Lazare / not for vnknowynge / but in spekynge in maner of man / and in token ghostly of a straungenes of his grace to them that ben ouerlayde w̃ deedly synne for ỹ tyme. Neuertheles he hath alway compassyon of the synfull / & his mercy is redy to all that wyll truly aske it. For after he had asked where they had put hym / and they sayd agayne, Lorde come & se. Than he wepte / & the iewes

Augustinus.

that were there sayd. Loo how he loueth hym/& so he shewed the affeccyon ỹ he hath to ỹ synfull as he sayth in the gospell. I came not to call the ryghtwyse/but ỹ synners to penaūce. But now go we to ỹ graue of Lazare folowynge our lorde Jesu with all that meyny/ỹ is to saye/the two sisters Martha & Mary & ỹ apostles and many iewes that were there that tyme to cōforte the systers/& as our lorde wolde to se & bere wytnes of that solempne & worthy myracle/and so we may se by deuoute ymagynacyon/how our lorde Jesus goth before bytwene the two systers talkyng homely w̄ them and they with hym/shewynge to hym ỹ grete dysconforte & sorowe that they had of theyr brothers deth/& specyally for as moche as they durst not bydde hym come to helpe them/& kepe hym fro deth for drede of ỹ malyce of ỹ iewes that they knewe had conspyred vnto his deth/& how they were hyghly conforted than of his blyssed presence. But neuertheles ther with they had grete drede of hym bycause of the iewes. And than how our lorde benygnely conforted them agayne/and badde them not drede of hym/for all sholde be for ỹ best and at the fathers wyll. And so talkynge togyder they came to the graue that was couered with a grete stone aboue. Than bad our lord ỹ they sholde take away the stone/& they abasshed for ỹ grete tender loue that they had to hym/dredynge the horrybilite and the stynke of carayne that it sholde ought offende hym sayd. Lorde now he stynketh for he is foure dayes deed/shewynge therby that they had no hope of his lyuynge agayne. But our lorde agaynwarde confortynge theyr byleue and makynge the stone to be taken away/afterwarde lyftynge vp his eyen to heuen sayd. Father I than-

ke the/for thou herdest me/& sothly I wote well that thou herest me euer/but I saye this for the people that here standeth ꝑ they byleue that ꝑ hast sente me. And whan he had sayd thus/he cryed w̄ a grete voyce. Lazar come out of thy graue. O lord Jesu what nede was the to crye. Sothly as saynt Austyn sayth/to shewe in ghostly vnderstandynge how harde it is for hym for to reyse to lyfe a soule that is ouerlayd w̄ the stone of deedly synne in custome. How many ben there sayth saynt Austyn in this people the whiche ben ouerlayde with this heuy burthen of wycked custome. Peraventure some hereth me that ben ouercomē with lechery or glotony that the apostle forbyddeth them where he sayth Wyll ye not be dronken with wyne in ꝑ whiche is lechery. And they saye agayne we may not/and so forth of other grete mysdedes & wyckednesses that god forbyddeth and holy chirche/whan it is sayd to them/do none of these leest ye perysshe. They answere and saye we may not leue our custome. O lorde Jesu reyse these folke as thou reysed Lazare/for thou art sothly as the resurrecyon or vprysynge and lyfe/how heuyly this stone of wycked custome ouerlayeth men in al degrees not onely lerned & lewde seculers/but also relygyous nygh by in all the estates/who so wyll speke agaynst theyr wycked customes/he shall knowe sothly by experyence that there is no remedy but onely Jesu. O lorde Jesu crye to all these men with a hye voyce/that is to saye/shewe thy myght & reyse them to lyfe of grace puttynge away that heuy stone of wycked custome/as thou reysed Lazare/for after thy crye & at thy byddynge he rose vp and wente out of his graue/but yet boūden handes & fete tyll he was losed & vnboūden by

Augustinus.

Nolite inebriari vino.

N.

thy dyscyples at thy byddynge. This is a grete Wonder as sayne Austin sayth to many men how he myght go out of ꝑ graue with his fete bounde. But it is moche more wonder how he rose from deth to lyfe/ that was foure dayes deed & buryed/ and with that body of flesh kynge carayne. But what betokeneth all this sayth sayne Austyn. Sothly this it betokeneth/ Whan thou dooste a grete synne by cõtempte thou art ghostly deed. And yf thou contynuest customably therin/ than arte thou deed & buryed. And whan ꝑ forthynkest within forth and shryuest the & knowlegest thy synne without forth/ forthan ryselt thou & gooste out of thy graue/ for it is nought elles to saye go forth out/ but shewe and make knowen outwarde that is preuy within forth. And this knowynge and shewynge of synne maketh onely god/ cryenge with a grete voyce/ that is to saye/
N. with his grete grace callyng. But yet though he that was deed be reysed and gone out of his graue/ neuertheleste he dwelled bounde/ that is to saye/ gylty vnto the tyme that he be loosed & vnbounde by goddes mynystres/ to whome onely he gaue that power/ sayenge thus to them. All that ye vnbynde in erth shall be vn-
N. bounde in heuen. All this sayth sayne Austyn in sentence/ in the whiche We may se openly a sufficyent auctorite agaynst them that reproue confessyon ordeyned by holy chirche/ & also ꝑ assoylyng of curates/ sayenge falsly that it is ynough generally to euery man for to shryue hym onely in his herte to god/ & that preestes & curates of holy chirche haue no more power to assoyle of synnes than an other man/ but that god all onely as-
B. soyleth/ and none other in his name. But now leuynge these false opynyons & goynge to the ende of our fore-

sayd processe/What tyme that Lazare was reysed to lyfe by our lorde Jesus as it is sayd/& after vnbounde by his disciples/he & his systers with grete ioye lowly thanked Jesus of that souerayne benefyte/& ladde hym home with them to theyr hous/makynge moche myrth. And than ỹ iewes that were there wondrynge gretly of that myracle/some turned in byleue to Jesu/ and some wente & tolde the pharysees that Jesus had done/and so was it publysshed & openly knowen/in so moche that a grete multytude of Jherusalem and the countree there aboute came to se Lazare ỹ was reysed. And than were the prynces of the iewes & the pharysees all confused/and thought & cast for to slee Lazare/ bycause through hym many were conuerted to Jesu. Now than for to make a conclusyon of all the processe before sayd of the thre deed bodyes reysed by our lorde Jesu/sayne Austyn sayth in this sentẽce. All these fore sayd thynges we haue herde bretherne to that ende that they that lyue ghostly kepe them in lyfe of grace. And they that ben deed/ryse vp in this maner. Fyrst he that hath synned deedly by assent in herte/and is not gone out by perfourmynge therof in dede/amende hym of that thought by repentaunce/and so ryse he vp that was deed within the hous of his conscyence. Also he that hath perfourmed in dede that he conceyued deedly in thoughte/be he not in despayre. But though he rose not within forth ryse he without forth/ so that he be not buryed and ouerlayde with the heuy stone of wycked custome. But peraduenture I speke to hym the whiche is ouerlayde with that harde stone of his wycked maners and combred with the heuynes of custome/and soo is as foure dayes deed and

N.
Cõclusio Augustini.

N.

puerbiorum.xxj.

stynketh / yet despayre he not / for though he be depe deed & buryed / Chryst Jesu is hygh of myght and can breke all erthly burthens / cryenge through his grete grace & makynge hym to lyue / fyrst by hymselfe Within forth / & after takynge hym to his dyscyples for to vnbynde hym / and so fully restore hym to ghostly lyfe / so that there shall be lefte no stynke of synne in his soule ghostly no more than dyd Lazare reysed bodyly / that he graūte to all them ỹ haue nede Jesus Chryst. Amē.

Hic premittuntur duo capitula Bonauenture.

How the iewes counseyled and conspyred agaynst Jesu vnto his deth. Ca.xxxb.

AFter the reysyng of Lazare before sayd / Whan the tyme nyghed in the Whiche our lorde Jesus disposed to Werke our redempcyon through ỹ shedynge of his precyous blode / the deuyll father of enuy armed his knyghtes and mynystres / and Whetted theyr hertes agaynst our lord Jesus fynally vnto his deth / and specyally by occasyon of his good and vertuous Werkynge / but soueraynly for the reysynge of Lazare enuy kyndeled in theyr hertes more and more / in so moche that they myght no lenger bere theyr Woodnes Without execucyon therof agaynst hym / Wherfore the prynces & the pharysees gadred a counseyle agaynst hym / in the Whiche counseyle Cayphas bysshop of that yere (all though he mened Wyckedly) prophecyed sothly that Jesus sholde dye for the saluacyon of mankynde. And so haue We here open ensample that Wycked men and reproued of god / haue somtyme the gyfte of prophecy / & so by comyn assent those

falſe princes & phariſees in that coũſeyle vtterly ordey-
ned to ſlee that innocent lambe Jeſus/and to that ende
leſt all the people ſholde byleue and trowe in hym/and
than the Romayns as certynge theyr lawe at nought
ſholde come and deſtroye bothe theyr temple and the
people. O foles and folyſhe coũſeyle/haue ye not wyr puerbio-
ten of the wyſe man/that there is no wyſdome ne coũ- rum. xxi.
ſeyle agaynſt god/& therfore it ſhall fall in cõtrary ma-
ner to your wycked entent as it is now perfourmed in
dede. For there as ye ſlewe Jeſus leſt the Romayns
ſholde deſtroye your place and your people/after be-
fell agaynwarde/that for ye ſlewe Jeſu/your place &
people was deſtroyed by the Romayns/as the ſtory
telleth of the deſtruccyon of Jeruſalem by Tytus and
Vaſpaſianus. In the ſame maner it falleth often ty-
mes in worldly wyſdome/that is cõtrary to the wyſ-
dome of god. For often tymes our lorde god turneth in
to the beſt that the worlde demeth as worſte/and ſpe-
cyally there as enuy is groũded of ỹ entent of worldly
wyſdome/as it is ſhewed openly by a notable enſam-
ple in Joſeph/whome his bretherne by enuy of world
ly wyſdome ſolde in to Egypte as to his bndoynge/
for they wold not worſhyp hym after his ſweuen. But
after it turned in to contrary effecte by goddes grace/
for that ſhewynge of hym was occaſyon and cauſe of
his hygh auaunſynge/and theyr lowe ſubmyſſyon to
hym and worſhyppynge. And ſo it befalleth all daye
men may ſe proued by experyence in the wordes thaũ-
ged. But now leuynge this mater & turnynge to our
purpoſe of the forſayd falſe & enuyous counſeylynge
our lorde Jeſus euerlaſtynge wyſdome of the father
of heuen/to whome may nothynge be hyd/knowynge

this malycyous conspyzyng of ỹ iewes agaynst hym. Foz as moche as his tyme was not fully come/in the whiche he dispoled to suffre deth foz mānes saluacyon and also to gyue ensample as it is sayd in ỹ nexte chapytre befoze to flee malyce that it encreace not by dwellynge/he withdzewe hym foz the tyme fro the iewes/ and went in to a coūtree belyde deserte in to a Cite that was called Effrem where he dwelled with his dyscyples a lytel whyle/that is to say a seuen nyght. Foz as some clerkes saye/he reysed Lazare the frydaye befoze the passyon sondaye whan the same golpell is redde in holy chirche/ & the saterday eyght dayes after he was come in to Bethany/as the pzocesse after declareth.

Chow our lozd Jesus came agayn in to Bethany the saterday befoze palme sonday/ & of ỹ souper made there to hym/ & of those thynges done therat. Ca.xxxbj.

B. Our lozde Jesus souerayne doctoure and

M. mayster of al vertues/not onely by wozde techynge/but also by ensample gyuynge

Pzudentia. eryght as in the pzocesse befoze sayd to our edification he bled the vertue of pzudence in fleynge fro his enemyes/and therby shewynge that we also shall wysely withdzawe vs fro the woodnes of them that purswe vs malycyously/that is to saye/ as the place & tyme asketh/so now he bled the ver-

Fozti- tude. tue of ghostly strength in this turnynge agayn to his enemyes whan the due tyme was come in the whiche he wolde by his owne free wyll offre hym to ỹ passyon and strongly & myghtyly suffre the malyce of his purlewers vnto ỹ vttermest ende/that was ỹ harde deth.

Thus alſo he vſed temperaunce an other tyme/Whan tyme he ſledde eſchewynge worldly worſhyp/Whan ỹ people wolde haue made hym theyr kynge/ & agaynwarde he vſed ryghtwyſnes/Whan he wolde be worſhypped as a kynge/as it foloweth here after/What tyme the people came agaynſt hym with braūches of trees & other maner of grete reuerence doynge to hym in the Cite of Jeruſalem. And ferthermore ſouerayntly he vſed this ryghtwyſnes after whan he entred in to the temple & ſharply reproued ỹ couetyſe of preeſtes of the lawe & pharyſees/& with a ſcourge droue out the byers & ſellers of goddes temple. And ſo vſed the lorde of vertues theſe foure pryncypall vertues/ỹ is to ſaye prudence & temperaunce/ſtrength & ryghtwyſnes for our doctryne & informacyon/Wherfore as he ſhall not be ſuppoſed or demed as varyaunt or inconſtaunt/no more ſhal none other that vſeth theſe forſayd vertues after dyſcrecyon as dyuers cauſes aſke. But leuynge this mater Whan our lorde Jeſus as it is ſayd for to offre hym to ỹ paſſyon in tyme ordeyned of hym before the worlde/came agayne to Bethany/that is to ſaye/the ſabbot nexte before palme ſondaye/ỹ whiche place is nygh Jeruſalem about the ſpace of two myle/there they made hym a ſouper his true beloued frendes that were full glad of his agayne comynge/and that in the hous of Symon leproſe/that had that name for that he was ſomtyme before leproſe/but not at ỹ tyme/for he was heeled of our lorde before. And there at that ſouper were theſe homely geſtes with Jeſu/that is to ſaye/Lazare/Martha/and Mary her ſyſter. And as Johan noteth ſpecyally Martha ſerued/and Lazare ſate at the borde with other ỹ ſate alſo with our lorde.

Nota.

But Mary full of brennynge loue to Jesu and taught
wythinforth of ỹ holy ghost/toke a full precyous oynt-
ment & shedde it vpon his heed/& also anoyntynge his
fete. Of ỹ whiche precyous oyntment ỹ swete sauour
N. fylled all the hous. Now let vs abyde her a whyle/&
take hede inwardly of the forsayd notable poyntes/&
fyrst how our lorde Jesus wolde haue this souper spe-
cyally in that hous of the forsayd Symon that was
a pharysee/as it is sayd before/& in whose hous that
selfe Mary anoynted hym with precyous oyntment/
and with inwarde sorowe & bytter teres of contrycyon
But now more perfytly with vnspekable ioye and full
swete teres of deuocyon. And that knewe well our lord
before/and for that one skyll he chose that place at that
tyme specyally for Maryes sake/as we may reasona-
bly suppose. For no doubte that she loued specially that
place/in the whiche she founde fyrst that grete grace of
forgyuenes of her grete synnes as it is sayd/and so it
was more lykyng to her there to do that excellent dede
of deuocyon/shewynge her feruēt loue to Jesu. Also he
wolde haue that souper in Symons hous knowynge
his charite and true affeccyon contynued to hym and
to his dysciples/notwithstandynge the frendly repre
hensyon before bycause of Mary/and also for the more
open wytnes of the true reysynge of Lazare that ete &
dranke as other dyd in that hous of the pharyse open-
ly/and in presence of many iewes that came at that
tyme thyther to se not onely hymselfe Jesu/but also
Lazare as Johan specyally telleth. And so we may se
at that souper and in that hous these foure persones
doynge to our lorde Jesu true seruyce in dyuerse ma-
ners/that is to saye/the mayster of the hous by cha-

rytable holpytalyte / Lazare by open wytnes of his true godhede / Martha by bely mynystrynge as belongeth to true actyfe lyfe / and Mary by feruent loue and deuoute worshyppynge as longeth to hygh cõtemplatyfe lyfe. But on that other syde we may se in contrary maner other gyuynge occasyon of offence to our lorde Jesu by enuy / false couetyse & wrongfull demynge as enuyous Judas / that for to coloure his false couetyse grutchynge as of lesynge of so moche money spended in that precyous oyntment pretended specyally the releuynge of poore men therby / and sayd that it myght better haue be solde for thre hondred pens / and gyuen to them that neded. And other also meued by his wordes / but other wyse & in good entent as it semeth for ỹ poore men grutched & were gretly stered agaynst Mary as for so grete a losse of that precyous oyntment. But the kepynge sesyence our lorde answered for her as he dyd two tymes before / now reprehendyng them & declarynge that good dede euer to be had in mynde / as in anoyntynge before of his body vnto ỹ buryenge that folowyth after. O lorde Jesu how sorowfull and dyscomfortynge was this worde / that so openly declareth thy deth / to Mary specyally and to all other true frendes that were there / but soueraynly to thy blessed mother / for as we may sothly byleue ỹ worde perced her herte more sharpely than ony swerde. And so than was all the myrth of the feest turned in to sorowe / and namely for as moche as they knewe that ỹ iewes had vtterly cõspyred vnto his deth. But neuertheles that false traytour Judas contynued in his enuyous indignacyon / & hereof he toke occasyon to betraye hym & sell hym / as he dyd the wednesday nexte after for .xxx.

Nota. pens/wherof we shall speke here after. Here may we ferthermore note specyally to our purpose that they are of Judas parte that reprehende almes dedes/offrynges & other deuocyons of the people done to holy chirche/holdynge all suche gyftes of deuocyon but foly/and sayenge that it were more nedefull & better to be gyuen to poore men. O Judas thou that pretendest with thy mouth the releuynge of poore men/there as sothly in ỹ entent of thy herte that is groũded in enuy agaynst men of holy chirche/it perteyneth not to the of poore men/but rather thyne owne false couetyse in excusacyon of thy nygardy that hast no deuocyon and nought wylt gyue of thyn owne good. For experyence openly techeth that comynly all suche Judas felowes ben as couetous or more than ony other/and that shall he fynde sothly in dede/who so hath to do with them in one maner or other. We rede in ỹ gospell of our lorde Jesus in dyuerse places/and specyally now here after agaynst his passyon that he reprehended sharply the scrybes and the pharysees oftentymes/namely to couetyse. But we fynde not therfore that euer he badde the people to withdrawe eyther demes or offrynges or other gyftes of deuocyon done to them/but agaynwarde badde them alwaye doo theyr dewty after the lawe/and cõmended theyr free deuocyon in offrynges as it is openly shewed in the gospell of Marke and of Luke/whan our lorde Jesus behelde how ryche men put theyr gyftes or offrynges of the temple in to the arche that was called tresory or a cofre hauyng a hole aboue/in maner of stockes ỹ ben now vsed in chirches the whiche arche was called gazophilaciũ/& amonge them he sawe a poore wydowe offrynge two mynutes

Nota contra lollardos.

the fourth parte of a lycle/ & that was the substaūce of her lyuelode. And than our lorde not repzehendynge one or other/ but rather commendynge/ soueraynly prayled the poore wydowe for her grete deuocyon/and sayd that her lytel gyfte in goddes syght passed all the grete gyftes of the ryche men. Here may we se yf we take good hede to all the circumstaunces that by this onely processe and sentence of our lorde Jesus Judas and his felowes ben sufficyently reproued & cōfoūded in theyr false opynyon & doctryne before sayd agaynst holy thirche. But now leuynge this processe turne we agayne to Bethany ymaginynge how our lord Jesus after the forsayd souper in the hous of Symon went with Lazare & his systers to theyr hous/ the whiche was his comyn hostry/ & namely those fewe dayes folowynge vnto his passyon. For there he ete on dayes & slepte in nyghtes with his disciples/ & also his blessed mother with her systers/ for they worshypped her as worthy was/ but specyally Mawdeleyne that wolde neuer departe fro her. Than amonge those his true frendes our lorde sayd that they sholde be to moche abasshed or dismayed with that straūge dede to come/ tolde them that he wolde on the morowe go openly into Jerusalem. And than were they all gretly aferde/ & prayed hym hertely & namely his mother/ ꝑ he wolde not put hymselfe so vtterly in to his enemyes hādes/ & sothly ferthermore vnto that deth that was conspyred without fayle agaynst hym of the iewes. But our lord god confortynge them agaynwarde/ badde them not to drede/ & sayd it is the fathers wyll that I take this iourney/ and he shall kepe vs and so ordeyne for vs at this tyme/ that ye shall se me amōge all myn enemyes

in the greteſt worſhyp that euer ye ſawe me/and they ſhall haue no power now agaynſt me. But after that I haue done all that I wyll/to morowe at euen we ſhall come hyther agayne lake and ſoundē. And than throughe theſe wordes they were al well cōforted. But neuertheleſſe alwaye dredynge.

¶ How our lorde Jeſu came to Jheruſalem vpon palme ſondaye. Ca.xxxbij.



THe ſondaye after erly on the morowe our lorde Jeſus diſpoſed hym as he had ſayd to go in to Jheruſalem in a newe maner and a ſtraunge

otherwyse than euer he dyd before/ but to fulfyll the
prophecye of zacharye the prophete sayd to that pur-
pose. And whan he with that lytell but blessed compa
ny came to a place in myddes of ꝑ waye that was cal-
led Bethfage/ he sent two of his dyscyples in to Jeru-
salem/ and badde them bryngе to hym an asse and her
fole that were tyed there in the comyn waye and ordey
ned to serue poore men at theyr nede ꝑ had no beestes
of theyr owne. And whan they were brought and the
disciples had layde theyr clothes vpon them/ our lorde
meekly set hym fyrst a lytell whyle vpon the asse/ and
after on the fole rydynge in that symple aray toke his
waye forth in to Jerusalem. O lorde what syght was
this to se the kynge of all kynges/ and lorde of all the
worlde ryde in suche aray/ namely in to that solempne
Cite of Jerusalem. But sothly this thou dydest as all
thyne other dedes to our enformacyon and ensample.
For we may se and vnderstande that in this maner of
worldly worshyp takynge/ thou despysest fully all the
pompe of vayne worldly worshyp/ hauynge in stede
of golden harneys and curyous sadels and brydels/
symple clothes & hempen halters. And whan the peo-
ple herde of his comynge bycause of that grete myra-
cle that was publyssshed before of the reysynge of La-
zare/ they wente agaynst hym and receyued hym as
kynge with hympnes and songes and greate ioyes/
spredyng in his waye theyr clothes and braunches of
trees. But with this ioye our lorde meued sorowe and
wepynge. For whan he came nygh the Cite/ he wepte
therupon/ seynge before the destruccyon therof that
came after/ & sorowynge for theyr ghostly blyndnes.
For we shall vnderstande that as holy wryte maketh
vita xpi. S

Primum mynde our lorde wepte notably thre tymes. One tyme on the deth of Lazare the wretchednes of mankynde/
Secūdū. wherby he is neded to deth for the first synne. Another tyme he wepte for the ghostly blyndnes & vncūnynge of man as now at this tyme of them that dwell in that Cite of Jherusalem/that wolde not knowe the tyme of theyr gracyous vysytacyon/& therfore after was to
Tertium come to that Cite theyr vtter destruccyon. The thyrde tyme he wepte for the grete trespace & malyce of man/and that was in the tyme of his passyon/hangynge vpon the crosse/for he sawe that his passyon was sufficyent for redempcyon of all men/but neuertheles it toke not effecte of profyte in al. For not in repentaunt and harde hertes and obstynate to do penaunce that wyll not forthynke & amende them of theyr synnes. And of this weppynge speketh ỹ apostle Poule whan he sayth that Jesus in ỹ tyme of his passyon with a grete crye and weppynge teres was herde of the father for his reuerence. And of these thre weppynge tymes holy wryte
Quartū. speketh. Also holy chirche maketh mynde ỹ he wepte the fourth tyme/and that was whan he was a yonge chylde/and that weppynge was for to hyde fro the deuyls the mistery of his incarnacyon. Beholde we now our lorde Jesus so weppynge/and that not feynyngly but effectually and largely with a sorowfull herte/specyally for theyr dampnacyon without ende/with the destruccyon tempozall of them & of theyr Cite. And as we may sothfastly trowe his dere mother and all that company seynge hym weppynge soo myght not kepe them fro weppynge at that tyme/& no moze sholde we seynge losse of soules. Thus our lorde Jesus rydynge on the asse/and hauynge in stede of prynces/erles and

barons his poore and symple dyscyples aboute hym/ with his mother & other deuoute women folowynge entred in to that solempne Cite/& also ỳ people doynge hym grete worshyp as it is sayd before. Of the whiche comynge all the Cite was gretly stered. And so wente he fyrst in to the temple and cast out therof the byers and sellers agaynst goddes lawe/as it is sayd here before in the.xxxij.chappytre. And there was he standyng openly in the temple prechynge and answeryng to the princes & pharisees all that daye/tyll it drewe towarde euen. And so he & his dyscyples standynge all the daye fastynge after ỳ grete worshyp before done/there was not one that wolde bydde hym ones drynke/wherfore at euen went with his dyscyples to his homely hostry in Bethany/goynge so symply through the Cite with that lytell company/that came on the morowe with so grete worshyp. And here may we consyder that it is lytel to charge and lytel force of worldly worshyp that is so soone done & so lyghtly passed awaye. But what ioye trowe we that his mother and Mawdeleyne and other true frendes had whan they sawe hym so worshypped of the people/and namely at nyght whan he was come with his dyscyples safe and in prosperite to Bethany. Sothly he all onely knoweth our lorde that euer blessed be withouten ende. Amen.

¶What our lorde Jesus dyd from palme sondaye vnto the thursdaye after nexte sewynge. Ca.xxxbiij.

OUr lorde Jesus full of charite & welle of all charite wyllynge to shewe bothe in worde and dede his soueraryne charite/as well to his foes as to his

frendes/ and delyuynge that no man ſholde be loſt/ but all ſake/ Whan it drewe to ỹ ende of his deedly lyfe here and his paſſyon tyme Was nygh at hande/ he trauayled beſyly in prechynge & techynge openly to ỹ people/ and ſpecyally in theſe thre dayes/ that is to ſaye/ fyrſt on the ſondaye/ as it Was now late treated/ and after on the mondaye ſewynge/ and the tewesdaye togyder/ in the Whiche dayes he came erly on the morowe in to the temple/ & there cõtynued in prechynge & techynge to the people/ and diſputynge With the ſcrybes & phareyſees/ & anſwerynge to theyr deceyuable queſtyons and many ſubtyll temptynges. And ſo he Was occupyed fro the morowe vnto ỹ euentyde. Whan he went With his diſcyples to his reſt at his homely hoſtry With Lazare and his ſyſters in Bethany/ as it is ſayd before. But for as moche as it Were longe proceſſe to treate in ſpeciall of al thoſe maters that tyme bytwene our lorde Jeſu and the Iewes/ and lettynge fro the purpoſe that We be now in of the paſſyon. Therfore paſſynge ouer al the parables & enſamples by the whiche our lord reprehended the Iewes & other proceſſe of that tyme in ſpeeyall/ We may in generall cõſyder & note on that one ſyde how the prynces & the phariſees ſeynge the fauour of the people to Jeſu/ and therfore dredyng to perfourme theyr malyce agaynſt hym openly/ caſt ſothly and fully to take hym in Worde/ eyther agaynſt theyr lawe/ or elles agaynſt the trybute payed to the Emperour of Rome/ Wherby they myght accuſe hym as Worthy the deth. But our lorde to Whome all the preuyte of mannes herte is open/ knowynge the ſubtylte and the malyce of them/ anſwered Wyſely to all theyr queſtyons/ and ſo couertly in trouth ſet his wor-

des/that they were sufficyently answered/& yet they myght not haue theyr entent in ony parte. But at the last they were so confounded ỹ they durst no more aske ony questyon of hym. And than after our lorde Jesus sharply reprehended the pryde/the ypocrysye/the couetyse/& other wycked condycyons of them/& specyally of the scrybes & pharysees/sayenge to them in these wordes. Woo to you scrybes & pharisees ỹ loue worldly worshyps in many maners/and so forth of other vices. Neuertheless he badde therwith the people that they sholde kepe & fulfyll theyr techynges/but ỹ they sholde not folowe theyr werkes & euyll lyuynge. At the last rehersynge the vnkyndnes of the iewes agaynst god in generall by name of the Cite of Jherusalem for as moche as he was so oft bely to gader them togyder as a henne doth her chekyns in to ỹ waye of theyr saluacyon/& they wolde not. And therfore tellynge them before theyr destruccyon folowynge tempozall & euerlastynge/he lefte them & withdrewe hym out of ỹ temple/and with his dyscyples & other many of the iewes that byleued on hym/he wente vnto ỹ mount of olyuete where he taught them more ouer by ensamples how they sholde dispose them & make them redy vnto theyr last ende. And fynally tolde them of the daye of dome/in the whiche good men ỹ sholde be fownde on the ryght halfe of god sholde haue euerlastyng lyfe/and wycked men on the lyfte hande euerlastyng sorowe and endles deth. Thus made our lorde an ende of this open prechynge to the iewes on the tewesdaye towarde euen/& after in preuite sayd to his dyscyples. Wyte ye well ỹ after these two dayes paske shall be made/& mannes sone shall be betrayed for to be crucyfyed. A sorowfull

worde this was to all his true dyscyples/but the fals traytour Judas was full gladde therof/& thynkynge anone by instygacyon of sathanas ỹ was entred in to his hert/how he myght by occasyon of his deth fulfyll his fals couetyse/& therupon he slepte not/but anone on the morowe ỹ was the Wednesdaye whan the prynces of preestes w̄ the aldermen & scrybes were gadred in Cayphas hous the bysshop toke cōsayle how they myght by sleyght take Jesus & slee hym/but not on the feest daye/for drede of the people. Judas espyenge and knowynge this cōsayle wente to them & profered to take hym to them at theyr wyll/so that they wolde mede hym & do hym why. And they glad of his profre graūted & ordeyned to paye hym thyrty grete pens/of the whiche euery peny was worth.x.comyn pens/as now our grote is worth foure comyn pens. And so fals hede and couetyse/malyce and trechery were accorded vnto the deth of innocentes. And than had that false traytour his couetous desyre of the pryce of ỹ forsayd oyntment that he grutched for as lost/that is to saye/thre hondred pens/& fro that tyme he sought oportunite how he might betraye Jesu without the presence of ỹ people. And for this betrayenge of our lorde vpon the Wednesdaye is ỹ daye reasonably ordeyned moost of penaūce doynge & abstynence in the weke after fryday. This was the procesle of that cursed parte Judas & the iewes on that Wednesday. But on that other parte what dyd Jesus & his blessed company ỹ daye We fynde not Wrypten expresse in the gospell. For soth it is ỹ he went not in to Jherusalem/ne appered openly to the iewes that daye/What trowe We than that he dyd all ỹ daye/me thynketh it reasonably to be trowed

Traditio dñi feria quarta.

Quare ieiunat feria quarta.

that he was than for ỹ mooſt part occupyed in prayer for the perfourmynge of redẽpcyon of mankynde that he came fore/& not onely for his frendes that byleued in hym & loued hym/ but alſo for his cruell enemyes fulfyllynge the perfeccyon of charite that he had taught before to his diſcyples in prayer for theyr enemyes/& them that ſhall purſue them/& therwith knowynge & leynge in ſpiryte the forelayd malyce of Judas ỹ traytour & the Iewes on that day vtterly caſt agaynſt hym and in to his deth. And ſo ſkylfully men may ſuppoſe that in that prayer to the father ſpecyally he layd the pſalme (De⁹ laudẽ) that Dauid layd in pphecye of hym & of Judas and theyr other enemyes longe tyme before/ but than mooſt properly it was layd of hyſelfe not deſyrynge by the wordes of the pſalme vengeaũce of his enemyes as it ſemeth after ỹ ſentence of ỹ lettre but confermynge his wyll ryghtwyſely to the wyll of the father/& pphecyenge ỹ ryghtwyſe punyſſhynge & vengeaũce deſeruynge of them/that ſo malycyouſly conſpyred agaynſt hym/& after obſtynatly contynued in theyr ſynne. And for as moche as that was the laſt daye that he thought to dwell in that maner of bodyly cõuerſacyon with that good & beloued meyny Lazare and his ſyſters/he occupyed hym that daye the more ſpecyally with them in ghoſtly cõforte of them by his edificacyon and holy wordes as he was wont alwaye to do/ but now at more leyſer to ſtrengthe them and cõforte them agaynſt the grete ſorowe that was to come after bycauſe of his paſſyon. And ſoueraynly as we may trowe in homely commonynge with his bleſſed mother to her ſpecyall confforte/and alſo with Mawdeleyne ſpecyally that euer was thurſty for to drynke

of his swete ghostly wordes. Of ỹ whiche he gyue vs taste & sauour Jesus Chryst blysse wout ende. Amē.

¶Of the worthy souper that our lorde Jesus made the nyght before his passyon/ and of the noble circumstaunces that befell therwith. Ca.xxxix.

When the tyme came in the whiche our lord Jesus had disposed of his endles mercy for to suffre deth for man & shede his precyous blode for our redempcyon/ it lyked hym fyrst to make a souper with his discyples/ as for a mynde euerlastyng of his grete loue to them and all mankynde. And for to fulfyll the fygure of the olde lawe/ & begyn the trouth of the newe/ & perfourme the mysteryes that were to come of his precyous passyon. This souper was soueraynly worthy & wonderfull & grete/ & wonderfull thynges were done therat/ wherfore yf we here take good hede with inwarde deuocyon therto/ & to the thynges that our lorde Jesus dyd therat/ that curteys lorde wyll not suffre vs to go fastyng therfro/ but he shall fede vs of his grace as we trustyly hope/ with moche ghostly confort therof. We shall vnderstande that foure thynges specyally befell at this souper/ of the whiche inwarde medytacyon shall by reason stere our loue to our lorde Jesu and kyndell the ghostly fyre of our deuocyon. The fyrst is the bodyly souper/ and the maner therof in fulfyllynge of the lawe. The seconde is the wasshynge of the fete of the dyscyples by our lorde Jesus. The thyrde is the ordynaunce and consecracyon of that precyous sacrament of his blessed body. And the fourth is/ the noble and fructuous sermon that he

Nota.iiij meditanda.

made to his dyscyples. Of the whiche foure we shall
spekē and se by processe and in ordre. As to the fyrste
that is bodyly souper we shall haue in mynde that Pe
ter and Johñ at the byddynge of our lorde Jesu went
into the Cite of Jherusalem/to a frende of theyrs that
dwelled in that parte of the Cite that was called mosit
Syon/where there was a large hous on lofte strewed
and able for to make this souper in. And so after our
lorde Jesus with the other dyscyples entred in to the
Cite/& came to the forsayd place or hous on the thurs
daye towarde euen. Now take here good hede and be
holde with all thy mynde that thou redest or herest all
these that folowe that ben tolde or spoken or done/for
they ben full lykynge and sterynge to grete deuocyon.
For in this processe is the mooste strength and ghostly
fruyte of all the medytacyons that ben of the blessed
lyfe of our lorde Jesus/principyally for the passynge
tokens & shewynges in dede of his loue to mankynde/
wherfore here we shall not abredge as we haue done
in other places/but rather length it in processe. Now
than beholde our lord Jesus after he was come to the
forsayd place/how he stode in some parte bynethe spe
rynge with his dyscyples of edyfycacyon & abydynge
tyll it was made redy for them in the forsayd hous
alofte. And whan all thynges were redy/sayntJohñ
that was mooste homely & familyer with our lorde Je
su/and that besyly wente to and fro to se that all that
neded were ordeyned and done/came to hym and sayd
Syr ye may go to souper whā ye wyll/for all thynges
ben redy. And than anone our lorde Jesus with the
twelue apostles went vp/but Johñ alway nexte hym
and by his syde is without departyng. For there was

Prima
medita
tio de ce
na.

Nota de Johāne cuangelista.

none that so truly & familyerly drewe to hym & folowed hym as he dyd. For whan he was taken/he folowed hym whan other fledde/and was present at his crucyfyenge & at his deth/and after he lefte hym not tyll all was done & he was buryed/& so at this souper he sate nexte hym/though he was yonger than other/What tyme that our lorde Jesus with his.xii.apostles came vp to the borde where vpon they sholde ete/fyrst standynge there aboute they deuoutly sayd grates/& after he had blessed/they sate downe all aboute ỹ borde/but Johan nexte Jesu/and that vpon the grounde as the maner was of olde men before/but here we shal vnderstande that ỹ borde was square as men suppose made of dyuerse bordes ioyned togyder/& as men saye that haue seen it at Rome in the chirche of Latranensis/it conteyneth in euery parte of the foure square/the space of two armes length/& somwhat more/so that in euery syde of ỹ square borde the disciples sate as men suppose/though it were straytly/& our lord Jesus in some angle/so that they all myght reche in to the myddes & ete of one dysshe. And therfore they vnderstode him not what tyme he sayd/he ỹ with me putteth his hande in to the dysshe or plater/he shall betraye me. Thus we may ymagyn and suppose of ỹ maner of theyr sytynge at the borde. Also we may vnderstande in the etynge of the paske lambe/that in that tyme they stode aboute the borde vpryght/holdynge staues in theyr handes after the byddynge of Moyses lawe that our lorde Jesus came to fulfyll. So that though they stode in that tyme/neuertheles they sate also in an other tyme/as the gospell telleth in dyuerse places/and els myght not Johan haue layde his heed and rested hym

Nota de tabula in cena.

Agnus paschalis.

in maner of layenge vpon ỹ vrest of Jesu. What tyme the paske lambe was brought to the borde rosted after the lawe/our lorde Jesus that was sothfast lambe of god without wemme of synne/and that was in the myddes of them/as he that serueth and mynystreth toke the lambe in his blessed handes and cutte it/and departed and gaue it to the disciples/byddynge them ete it gladly/and confortynge them with louely chere. And though it so was that they ete as he bad/neuertheleſſe cõfort myght they none haue/for as moche as they drad alwaye lest there sholde fall ought agaynst theyr lorde in that nouelte. And so as they ete he tolde them the sorowfull dede more openly and sayd. I haue desyred for to ete with you this paske lambe before I suffre the deth. For sothly one of you shall betraye me. This speche went to theyr hertes as a sharpe swerde/wherfore they ceased of etynge and loked eche vpon other/and sayd vnto hym. Lorde whether I be he. Here yf we take good hede/we ought to haue inwarde compassyon bothe of our lorde Jesu/and also of them/for it is no doubte they were in full grete sorowe. But the traytour Judas lefte not of etynge/for these wordes of betrayenge sholde not seme as perteynynge to hym. Than Johan at the instaunce of Peter asked of our lorde Jesus and sayd. Lorde who is he that shall betraye the. And our lorde Jesus pryuely tolde hym/as to hym that he loued moost specially/and specifyed to hym who was that traytoure. And Johan therof gretly astonyed and wondred with grete sorowe to the herte/nothynge wolde tell Peter/but turned hym to Jesu and softly layde downe his heed vpon his blessed brest. And as saynt Justyn sayth/our lorde Jesu

Agnus paschalis.

Augustinus in omelia dixit Jesus Petro.

wolde not tell Peter who was the traytour. For and he had wyst it/he wolde haue al to torne hym with his tethe. And as sayntAustyn sayth by Peter ben figured & vnderstande they ꝑ ben in actyfe lyfe/& by Johñ they that ben in cõtemplatyfe/wherfore we haue here doctryne and figure/that he that is contemplatyfe medleth hym not with foreyn worldly dedes/& also he that seketh not vengeaũce without forth of ꝑ offences done to god/but is sory within forth in his herte/& turneth hym onely to god by deuoute prayer. And ꝑ more sadly turnynge hym & drawynge hym to god/cõmytteth all thynge to his dispolicyon & ordynaũce/though it so be that he that is cõtemplatyfe somtyme goth out by zele of god & profyte of mannes soule/as whan he is called therto. Also in that that Johñ wolde not tell Peter/that he bad hym aske of the traytour/we may vnderstande that the contemplatyfe shall not reuele the secrete of his lorde. As it is wryten of sayntFraunceys that preuy reuelacyons he reueled not without forth/ but what tyme that nede made hym for heele of mannes soule/or the sterynge of god by reuelacyon meued hym therto. Now forth in our procesſe beholde we the grete benignite of our lorde Jesu that so homely suffred his derlynge Johan enclyne and rest vpon his blyssed brest. Lorde how tenderly and truly they loued togyder. This was a swete rest to Johan/and a profytable to all chrysten soules/in the whiche as clerkes saye he dranke of that welle of euerlastynge wyldome the precyous drynke of his holy gospell/with the whiche after he conforted all holy chirche/and gaue it as tryacle agaynst the venym of dyuers heretykes. Beholde ferthermore other dyscyples full sory of

Nota de cõ Francisco.

N.

B.

the forelayd worde of the betrayenge of our lorde Jesu not etynge/but lokynge eche vpon other as they that wyst not what counseyle or conforte they myght haue in this cale. And thus moche at this tyme sufficyeth touchynge the fyrst artycle of that bodyly soupper/ & of the etynge of the palke lambe in fulfyllynge of ꝑ lawe and endynge of the fygure that our lorde Jesus dyd it fore. And as clerkes saye/we fynde not that our lorde ete flesshe in his lyfe but onely at this tyme in etynge of that lambe/more for mystery than for bodyly fode. N.

Touchynge the seconde poynt/that is the wasshynge of the dyscyples fete/we shall vnderstande that after the forelayd processe our lorde Jesus rose vp fro ꝑ soupper/& also his dyscyples anone with hym vnwytynge what he wolde do ferthermore/or whether he wolde go/& than went he with them downe in to the nether hous vnder the forelayd lofte/as they saye ꝑ haue seen that place/& there he bad all the dyscyples syt downe/ and made water to be brought to hym/& than he cast of his ouer clothes that were peraduenture combrous and lettynge to that he thought to do/and gyrde hym with a lynnen cloth/and put hymselfe water in to the bacyn that was of stone (as men saye) and bare it and set it before Peters fete/& kneled downe for to wasshe them. But Peter gretely abasshed & astonyed of that dede as no wonder was/fyrst forsoke to haue that seruyce of his lorde as inconuenyent to hym. But after he herde his thretenynge/ꝑ elles he sholde haue no parte with hym in bydde/turned his wyll in to better/& mekely suffred hym to do his wyll. Now ꝑ we gyue here good hede to the dedes of our lorde Jesu/& all that folowethe in this tyme/sothly we may with grete won- Secūd⁹ pedū ablutio. B.

der be stered specyally to the loue & drede of hym. For What was that to se the kynge of blysse and that hygh lorde of maieste knele downe & bowe hym to the fete of a poore kyssher/and so forth to all other that there sate/ and so with his blessed handes washed theyr foule fete/& after tenderly wyped them/and more ouer deuoutly kyssed them. Sothly he that was souerayne mayster of mekenes shewed vs in this dede/& taught vs a perfyte lesson therof/and yet more ouer in that he dyd that same lowe seruyce to his traytour/cõmended souerayngly his passyng mekenes. But woo to ꝑ harde herte/ye harder than the adamaunt/or ony thynge hardest/that melteth not or softeth not with the hete of so grete fyre of charite & profounde mekenes/& that dredeth not that lorde of maieste in ꝑ dede/but agaynwarde frowardly thynketh & procureth deth & destruccyon of hym that euer was so innocent and so true louynge/wherfore it is bothe wonderfull & dredefull the grete benignite & mekenes of our lorde Jesu/and the grete obstynacy and malyce of that traytour Judas. Agaynwarde whan this washynge was done in mystery as it is sayd/he went agayne vp to the place of ꝑ forsayd souper. And whan he was set with them/he tolde them the cause of the forsayd dede/& that was that they sholde folowe hym in mekenes eche to other as he gaue them ensample that was theyr lorde and mayster/& that they sholde not washe others fete/but also forgyue trespaces done to other/and wyll and do good to other/as it is vnderstande by his wordes that folowe after whan he sayd to them. If ye knowe these that I haue done to you/ye shall be blessed yf ye fulfyll them in dede. Here also after the fyrst messe that was

Nota hu militatẽ domini.

the paske lambe as it is sayd before/ Whan they were
washed & made clene he serued them with the seconde
messe of his precyous body/ that was deynty of all
deyntyes/ as men vse in bodyly feedynges and feestes
fyrst to be serued with buystous & homely metes/ and
after with more delycate & deyntous/ wherof folowth
here after touchynge ỹ thyrde artycle/ as anenst. The
thyrde artycle of the hyghest sacrament of Jesus pre-
cyous body/ lyfte we here vp our hertes soueraynly &
bethynke we inwardly wondrynge of that moost wor-
thy dignacyon and vnspekable charyte/ through the
whiche he betoke hymselfe to vs/ & lefte with vs meet
and ghostly fode makynge and ordeynynge that pre-
cyous sacramēt in this maner. Whan he had washed
his dyscyples fete/ & was gone vp agayne with them
there he before sate at the souper/ as it is sayd before/
as for an ende of the sacrifyces of the olde lawe/ & be-
gynnynge of the newe testament/ makynge hymselfe
our sacrifyce/ he toke breed in his holy handes & lyfte
vp his eyen to his father almyghty god/ and blessed
the breed/ & sayd the wordes of the consecracyon there
ouer/ by vertue of the whiche wordes/ breed was tur-
ned in to his body/ & than he gaue it to his dyscyples
and sayd. Take and ete/ for sothly this is my body
that shall be taken and gyuen for you. And after in
the same maner takynge the chalyce with wyne sayd
Take and drynke euerychone hereof/ for this is my
blode/ that shall be out shedde for you and many other
in redempcyon of synnes. And after he gaue them po-
wer of that consecracyon and to all preestes in them/
and sayd thus. Do ye as ofte as ye take it in cōmemo-
racyon and mynde of me. Take now good hede thou

Tertius articul⁹. N.

chrysten man/but specyally thou preest/how deuoutly/how dylygently and truly thy lorde Jesu Chryst made fyrst this precyous sacrament/and after with his blessed handes mynystred it and communed that blessed and his beloued meyny. And on that other syde take hede with what deuoute wonder fyrst they sawe hym make that wonderfull and excellent sacrament.
A. And after with what drede and reuerence they toke it and receyued it of hym. Soothly at this tyme they lefte all theyr kyndly reason of man/and onely rested in true byleue to all that he sayd/and dyd byleue without ony
B. doubte that he was god & myght not erre. And so must thou do that wylte fele & haue the vertue & the ghostly swetnes of this blessed sacrament/this is that swete & precyous memoryall that soueraynly maketh mānes soule worthy and pleasynge vnto god/as ofte as it is dewly receyued eyther by true & deuoute medytacyon of his passyon/or elles and that more specyally in sacramentall etynge therof/Wherfore by reason this excellent gyfte of loue sholde kyndell mannes soule & enflambe it all holy vnto the gyuer therof our lorde Jesu For there is no thynge that he myght gyue and leue to vs more dere worth/more swete or more profytable than hymselfe. For without ony doubte he that we receyue in ỹ sacrament of the awter is he ỹ selfe goddes sone Jesus that toke flesshe & blode & was borne of the virgyn Mary/and that suffred deth on the crosse for vs/and rose the thyrde daye fro deth to lyfe/and after styed vp into heuen and sytteth on the fathers ryght syde/and that shall come agayne at the daye of dome and deme all mankynde. In whose power is bothe lyfe and dethe that made bothe heuen and hell/and

that onely may saue vs or dampne vs euer without
ende. And so he that selfe good & man is cõcepued in that
lytell oost that thou seest in forme of breed/and euery
daye is offred vp to the father of heuen for our ghostly
hele & euerlastyng saluacion. This is the true byleue
that holy chirche hath taught vs of this blessed sacra-
ment. But yet more ouer let vs syt a lytell lenger as
this worthy lordes borde Jesus/and take we hede in-
wardly of our ghostly fode & conforte more specyally of
that precyous and moost deyntous meet/that is there
set before vs/that is ỹ blessed body of our lorde Jesus
this holy sacrament before sayd/& so by inwarde con-
syderacyon taste we the swetnes of this heuenly fode/
hauynge fyrst in mynde the gracyous and reasonable
makynge & ordynaūce of that blessed sacrament/& af-
ter the grete worthynes and meruaylous werkynge
therof in chosen soules to cõforte & strengthynge of our
fayth. And as anenst the fyrst poynt we shall vnder-
stande that almyghty goddes sone the seconde persone
in Trinite wyllynge of his souerayne charite & endles
goodnes to make vs parteners of his godhede/he toke
our kynde and became man to make men as goddes.
And ferthermore that he toke of our kynde that was
fesshe and blode/all he gaue to vs for our hele and our
saluacyon. For he offred to his father of heuen vpon
the awter of the crosse his blessed body for our reconcy-
lynge/and he shedde his precyous blode in to pryce for
to bye vs out of our wretched thraldom/and to washe
vs and make vs clene of all synne. And for as moche
as he wolde that the mynde of that hygh grete bene-
fyte sholde dwell in vs euerlastyngly/he gaue vnto all
chrysten people his body in to meet/and his blode in

to drynke vnder the lykenes of breed & wyne in maner as it is sayd before in the fyrst makynge of this blessed sacrament. But nowe here beholde we inwardly & take we hede/what wondrynge it was to the apostles than to se our lorde Jesus very man as they were syttynge with them bodyly/& therwith holdynge in his handes that selfe body in that ꝓ semed to theyr bodyly syght no thynge elles but breed affermynge thus sothly. This is my body that shall be gyuen to you. And also of that that in ꝓ chalyce semed onely very wyne. This is my blode that shall be shedde for remyssyon of our synnes. And so that selfe body that they se with theyr bodyly eyen before them was sothly vnder the forme of breed. And that selfe blode that was al hole in his body/was there in the chalyce in forme of wyne. But than was not that breed as it semed & as it was before the wordes of consecracyon/nor wyne as it semed in selfe maner/but onely the lykenes or the forme of breed & wyne cõteynynge very Chrystes flesshe & blode as it is sayd. But what mannes wytte or reason myght comprehende at this tyme. Sothly none. And therfore ꝓ true apostles at this tyme lefte all theyr bodyly reason and wytte/and rested onely in true byleue to theyr lordes wordes as it is sayd before/saue Judas that was repryued for his falshede & mysbyleue/& therfore he receyued that blessed sacramẽt to his dampnacyon. And so done all those that ben now of his parte/the whiche falsly byleue & saye that the holy sacrament of ꝓ awter is in his kynde breed or wyne as it was before the consecracyon/bycause that it semeth so to all theyr bodyly felyng/as in syght/taste & touchynge/the whiche ben more reprouable as in that part than Judas/for theyr

Cõtra lolardos.

se not Jesus bodyly belyde that sacrament as he dyd/ and therfore it is lyghter for them for to byleue/ & more to theyr dampnacyon yf they byleue not as god hym selfe & holy chirche hath taught/ namely sythen that true techynge of his blessed sacrament hath ben holde stedfastly so many hondred yeres/ and of so many holy men/ martyrs/ cõfessours & other true chrysten men the whiche vnto theyr last dayes stode without doubte in this fayth and dyed therin/ the whiche is this in fewe wordes/ that the sacrament of the awter dewly made by vertue of Chrystes wordes/ is very goddes body in forme of breed/ & his very blode in forme of wyne. And though ỳ forme of breed & wyne seme as to all ỳ bodyly wyttes of man breed & wyne in his kynde as it was before. Neuertheles se it is not so in sothnes/ but onely goddes flesshe & blode in substaũce/ so ỳ the accydentes of breed & wyne wonderfully & myraculously agaynst mannes reason and comyn ordre of kynde ben there in that holy sacramẽt with theyr kyndly subiecte & very Chrystes body that suffred deth vpon the crosse there in that sacrament bodyly vnder the forme & lykenes of breed/ and his very blode vnder lykenes of wyne substancyally & hooly without ony feynynge or decreyte/ & not onely in fygure as the false heretyke sayth. These termes I touche here so specyally bycause of the lewde lollardes/ that meddle them agaynst the fayth falsly. And more ouer this before sayd fayth of holy chirche as touchynge this excellent and holy sacrament taught by holy doctours and worthy clerkes is confermed by many maners of myracles/ as we rede in many bookes/ and here all daye preched and taught. But here at laugh these false lollardes and scorne hor

Fides sacramẽti.

Nota.

ly chirche/in alledgynge of suche myracles/holdynge
them but as madde tales & fayned illusyons. And be-
cause that he tasteth not the swetnes of his precyous
sacrament/nor feleth the gracyous werkynge therof
in hymselfe/therfore he loueth not that ony other doth
but here in confessyon of all false lollardes/& in cõforte
of all true louers & worshyppers of this holy sacramẽt
and pryncypally to the louynge & honour of the hygh
auctour & maker of our lorde Jesus I shall saye more
ouer somwhat in specyall that I knowe sothly of the
gracyous werkyng in sensyble felynge of this blessed
sacrament/the whiche meruayllously werkynge & fe-
lynge aboue comyn kynde of man sheweth & proueth
souerayntly the blessed bodyes presence of Jesu in that
sacrament. There is one persone ꝑ I knowe lyuynge/
& peraduenture there be many that I knowe not in the
selfe degree or hygher/the whiche persone oftentymes
whan our lord Jesus vouchesafe to touche hym of his
grace in treatynge of ꝑ blessed sacrament with the in-
warde syght of his soule & deuoute meditacyon of his
precyous passyon. Sodeynly feleth also shrode in ꝑ
same body a ioye & lykynge that passeth without com
parysõ the hyghest lykynge that ony creature may
haue or fele as by waye of kynde in this lyfe/thoughe
the whiche ioye & lykynge all the membres of the body
enflambed of so delectable and ioyfull here/that hym
thynketh sensyble all the body as it were meltyng for
ioye/as waxe doth agaynst the hote fyre/so ferforth
that the body myght not here that excellent lykynge/
but that it sholde vtterly fayle/ne were the gracyous
keppynge & susteynynge of the toucher our lorde Jesu
aboue kynde. O lorde Jesu in what delectable para-

dyle is he for the tyme that thus feleth that bleſſed bodyly preſence of the in ꝑ preyous ſacrament/ thrꝛough the whiche he feleth hꝭ ſenſyble with vnſpekable ioye as he were ioyned body to body. Sothly I trowe that there may no man tell it or ſpeke it. And I am ſyker ꝑ there may no man fully & ſothfaſtly knowe it/ but he that in experyence feleth it. For without doubte this is ſpeeyally that hydde manna/ that is to ſaye/ the aungelles meet/ that no man knoweth but he that feleth it. As ſaynt Johñ wytneſſeth in his apocalypſe. And he that ſothfaſtly feleth it/ may well ſaye with Dauid the prophete ſoueraynly reioyſynge body & ſoule herte and fleſſhe in god alyue. O lorde Jeſu how moche is the multytude of thy ſwetnes that thou haſt hydde to them that in true loue drede the. Thus haue I vnderſtande of the forſayd gracyous/ wonderfull & myracu lous werkynge of our lorde Jeſu/ ſhewynge ſenſyble his bleſſed delectable bodyly preſence in that mooſt excellent ſacramẽt of the awter in maner as the forſayd perſone that felte it myght tell it ſo in party/ and as I coude ſhortly & imperfytly wryte it/ the whiche myraculous werkynge to myne vnderſtandynge/ haupynge ſom declaracyon to all ſtreſtaunces therof/ paſſeth many grete myracles that we rede ſhewed in this holy ſacrament. In ſo moche as the wytte of that bodyly felyng paſſeth in certaynte the wytte of ſyght/ & hath leſſe of ſtraunge lykenes and more of the ſelfe ſothfaſtnes. For what tyme that our lorde Jeſus appered in that bleſſed ſacrament to ſtrengthynge of byleue/ or to conforte of his choſen derlynges/ eyther in lykenes of a lytell chylde/ as he dyd to ſaynt Edwarde kynge and confeſſour/ or elles in quantite of fleſſhe all blody/ as it is

Quam magna multitudo dulcedinis.

wryten in the lyfe of Saynt Gregory and other places. Soth it is that that bodyly lykenes seen in that quantite/accordeth not with the very bodyly quantite and shappe of our lorde that henge on the crosse/& that is sothly in that sacrament fro the bodyly syght. But he that seeth that gracyous gyfte before sayd/hath no straūge bodyly syght of ony lykenes other than sacrament in true byleue/but in his soule lightned through specyall grace/he seeth inwardly with soueravne ioye that blessed body of Jesu Chryst ryght as he henge on the crosse without ony deceyte/and therwith in the body. Also he feleth sensybly the bodyly presence of our lorde Jesus in maner as it is sayd before with so grete ioye and lykynge/that there can no tongue tell it fully/nor herte vnderstande it/but onely he that feleth it. And as it semeth that ioyfull felynge in the body is lyke to that that holy chirche syngeth of the apostles and dysceples at the feest of Penthecost whan the holy ghost was sente vnto them sodeynly in the lykenes of fyre without forth and vnspekable ioye in theyr bodyes within forth/that is/that theyr bowelles fylled with the holy ghost/ioyed soueraynly in god. And so may he that hath that forsayd gracyous gyfte sothly saye in that tyme with Dauid in specyall maner and hygh gracyous felynge. My herte and my flesshe reioyced them soueraynly in the presence of god alyue Jesus/that blessed be he euer and soueraynly for this hygh feest of grace to man. But now leace we here a whyle of this delectable ghostly shewynge and treatynge of this mooste deyntous and precyous meet/and take we hede forthermore to the noble lesson that our lorde Jesus taught his dysceples therwith after that

Impleta gaudent viscera.

worthy soupet/that is the fourth artycle before sayd with purpose yet yf our lord wyl sende grace to touche more of his precyous sacrament/& that at the last ende of this boke as in conclusyon of all the blessed lyfe here bodyly of our lorde Jesus accordynge so with the gracyous and reasonable ordynaūce of holy chirche of the worthy and solempne feest of this blessed sacrament as in a perfyte conclusyon of all the feestes of our lorde Jesus/whose name blessed be euer without endynge. Amen. ¶ Ferthermore touchynge the fourth artycle/ take hede thou chrysten soule ꝑ hast ony lyght within the of the fyrst loue/how this soueraygne scole mayster Jesus made vnto his dyscypples a noble sermon full of ghostly swetnes & brennynge coles of loue and charite for whan he had gyuen that blessed sacrament to his dyscypples/& amonge other of his charite to his enemy that wycked Judas/he sayd to hym/that thou purposest to do/do it anone/as who sayth/I wote where about thou arte/& therfore delyuer the betyme/vnderstandynge his betrayenge/but there was none of his other dyscypples ꝑ wyst to what ende Jesus sayd those wordes. And anone this cursed traytour went forth to the prynces of preestes/to whome he had solde hym ꝑ wednesdaye before as it is sayd/& asked of them cōpany to take hym. And in ꝑ meane tyme our lorde Jesus made this forsayd longe & worthy sermon to his dyscyples. Of ꝑ whiche ꝓfytable sentence fyrst cōmendyng peas to his dyscyples/we may vnderstande all ꝑ effecte comprehended shortly ꝑ he enformed them specyally & taught to them vō peas thre prynceypall vertues/that is to saye/fayth/hope/& charite. Fyrst he taught them charite oftentymes/and moost besyly whan he sayd.

Quart⁹ articul⁹

Quod facis/facti⁹ tius.

N. B.

charitas.

Mãdatũ nouũ do vobis. I gyue you a newe maundement / and that is that ye
Jn hoc cognoscant oẽs q̃ m̃. loue togyder. And also in this one thynge loueraynly
Si diligitis me. all men shall knowe that ye be my dyscyples yf ye haue
loue erbe to other. And also after how they sholde truly
kepe this charite by werkynge in the loue of hym / he
sayd to them thus. Jf ye loue me / kepe my hestes / and
also after who so loueth me / he shall kepe my wozde / &
than shall my father loue hym / and we shall come to
hym and dwell with hym. And in other dyuerse pla-
ces specyally he cõmaunded to them charite and peas
as a pzyncyppall bequest in his testament at this tyme
Fides. as the pzocesse of the gospell telleth. Jn fayth also he
Non turbetur coz vestrum. enfozmed them / & stabled them moze perfytly in byleue
of his godhede / sayenge in these wozdes. Be not your
hertes troubled & dzede it not / foz as ye byleue in god /
so ye must byleue in me. And after he taught them in
this byleue that the father and he ben one god / and
though he be lesse than the father after the manhode /
neuertheless he is euen with the father after the god-
hede. And therfoze he repzehended Phylyp that badde
hym shewe them the father / and sayd / that who that
seeth hym seeth the father. And after in conclusyon of
Qui videt me videt. this fayth / he sayd vnto his dyscyples. Byleue ye not
that J am in the father and the father in me / elles foz
those werkes that ye se byleue. Jn hope also he confoz-
ted them in many maners / & fyrst touchynge the effects
of pzayer / sayenge to them in these wozdes. yf ye dwell
in me / and my wozdes dwell oz abyde stedfastly in you
what so euer ye wyll aske / it shall be gyuen to you. Al-
so he confozted theyz hope agaynst trybulacyons and
hate of the wozlde / sayenge thus. yf the wozlde hate
you / wyte well that it hated me first before you. And so

forth as the texte telleth confortynge theyr hope in pacyence of persecucyon by ensample of hymselfe ꝑ was theyr lorde. In the thyrde maner he confortet them to hope without despayre because of the withdrawynge fro them his bodyly presence/tellyng them before that they sholde haue greate sorowe for the absence of hym through his harde deth. But after warde that sorowe sholde be turned in to endles ioye by his glorious resurrecyon/& ascencyon to the father & sendynge of the holy ghost to them/the whiche sholde souerayntly comforte them in all dysease/& teche them all sothfastnes. And than he concluded in these wordes. All these forsayd wordes I haue spoken to you to that ende that ye haue peas in me. In the worlde ye shall haue sorowe & anguysshe/but trust well by sadde hope. For I haue ouercome the worlde/as who sayth/& so shall ye. And after this our lorde Jesus turned his spekynge to the father/lyftynge vp his louely eyen to heuen/& cōmendyng first hymselfe after ꝑ manhode/& after prayenge tenderly for his dyscyples/and ferthermore prayenge not onely for them/but also for all them ꝑ sholde byleue on hym after through theyr worde/& vnto that ende at the last that all myght be oned togyder in true loue & charite/as the father in the sone/& the sone in ꝑ father so they all in one god/father and sone and holy ghost. O lorde Jesu how wonderfully perced these forsayd wordes ꝑ hertes of thy dyscyples/for sothly they loued the so feruently ꝑ they myght not haue borne them ne had ben ꝑ specyall preseruynge of thy grace. And who so hath grace inwardly to thynke & dylygently to dyscusse all ꝑ processe of this blessed & worthy sermon/skylfully he shall be stered in to the brennynge loue of Je-

lus/and lykyngly rest in the swetnes of his blessed doctryne. And on that other syde/who so taketh hede to his dyscyples how they stande sorowfully hangynge downe theyr hedes and weppynge & hyghly syghynge reasonably he may be stered to grete compassyon/and specyally for Johñ that was moost famylyer with Jesus/& that toke good hede specyally before other to all that Jesus spake/as he was chosen by specyall grace onely to wyte for thy the forsayd swete wordes of Jesu to edifyenge of all holy chirche & our hygh confort. Ferthermore amonge other wordes of Jesu/we rede that he sayd to his dyscyples. Ryse vp and go we hens. O dere god/what drede entred than in to them/not knowynge whether they sholde go/& gretly dredynge of his departynge fro them. Neuertheles he spake to them after fulfyllyng ỹ processe of his sermon goynge by the waye/and they besyly takynge hede to it. Now beholde how the dyscyples folowe hym/and in maner of chekyns that folowyth the henne/and putteth them hyther warde and thyder warde for to come vnder his wynges/so they besyed them now one & than an other to here & to be nexte hym/and that he suffred and lyked well. At the last whan this sermon was done & all the mysteryes fulfylled/he went w̃ them in to a yerde or a gardyn ouer the water of Cedron/there to abyde his traytour Judas & other armed men/wherof it shall folowe here after in ỹ presse of his passyon. Here may we haue in mynde ỹ our lorde Jesus gaue vs ensample in this euentyde & nyght of .v. grete vertues/ỹ is to saye fyrst of profoũde mekenes as it is sayd in ỹ washynge of his dyscyples fete. After of louerayne charite in the excellent sacrament of his blessed body/& in that swete

sermon full of brennynge coles of charite/ & the thyrde of passynge pacyence in so benygne suffrynge of his traytour/ & all despyte done to hym after. The fourth of perfyte mekenes in takynge wylfully ỹ harde passyon & bytter deth after ỹ fathers wyll. And ỹ fyfth of deuout prayer cõteyned thre tymes in longe & feruent prayenge & his precyous blode shedyng. In ỹ whiche fyue vertues he graũt vs grace to folowe hym Jesus that blessed be euer without ende. Amen.

¶ Thus endeth the contemplacyon for the thursdaye and after foloweth the passyon of our lord Jesus/ that longeth specyally to frydaye.



¶Of the passyon of our lorde Jesu/& fyrst of his prayer/and takynge at matyns tyme. Ca.xl.

Prefacio. ¶ AT the begynnynge thou that desyrest for to haue sorowfull compassyon through sentence inwarde affeccyon of ỹ paynfull passyon of our lorde Jesu/thou must in thy mynde departe in maner for the tyme the might of the godhede from the kyndly infyrmite of the manhode/though it so be in sothnes that the godhede was neuer departed fro the manhode. For there ben many so blynded ghostly by vnreasonable ymagynacyon of the myght of the godhede in Jesu/that they byleue not that ony thynge myght be paynfull or sorowfull to hym/as to an other comyn man/that hath onely the kynde of man/and therfore haue they no compassyon of the paynes that he suffred/supposynge that for as moche as he was god/there myght no thynge be agaynst his wyll or hurte hym. But therfore here agaynst for to haue true ymagynacyon and inwarde compassyon of the paynes and the passyon of our lorde Jesus very god and man. We shall vnderstande that his wyll was to suffre the hardest deth and moost sorowfull paynes for the redempcyon of mankynde/so by the same wyll he suspended in all his passyon the vse and the myght of the godhede fro the infyrmite of the manhode/no more takynge of for the tyme than hath an other tender and delycate man onely after the kynde of man. Wherfore thou shalte ymagyn and inwardly thynke vpon hym in his passyon as of a fayre yonge man of the aege of .xxxiij. yeres/beynge the fayrest/the wyseste/the moost ryghtwyse in lyuynge

and the mooſt goodly and innocent that euer was or myght be in this worlde/ſo falſly accuſed/ſo enuyouſly purſued/ſo wrongfully demed/and ſo dyſpyteouſly ſlayne/as the proceſſe of his paſſyon here after telleth and all for thy loue. Alſo vnderſtande as clerkes ſaye and reaſon telleth that in this bodyly kynde of man he was of the cleneſt complexyon that euer was man or myght be/wherfore he was the more tender in the body/and ſo it followeth that the paynes in the body were the more ſore & bytter/and the harder to ſuffre. Than ſythen he toke no ſocoure of the godhede/but onely ſuffred after kynde of the manhode/the leeſt payne that he had was more paynfull to hym/than it myght haue ben to ony other man/wherfore hauynge this in mynde fyrſt to ſterynge of the more compaſſyon. Ferthermore after the proceſſe of Bonauenture/who that delyreth with the apoſtle Poule to be ioyfull in the croſſe of our lorde Jeſu Chryſt/and in the bleſſed paſſyon/he muſt be with bely meditacyon therin/for the grete myſterȳes and all the longe proceſſe therof/yf they were inwardly conſydered with all the inwarde mynde and beholdynge of mannes ſoule/as I fully trowe/they ſholde bryngē that beholder in to a newe ſtate of grace. For to hym that wolde ſerche the paſſyon of out lorde Jeſus with all his herte and all his inwarde affeccyon/there ſholde come many deuoute felynges and ſterynges that he neuer ſuppoſed before. Of the whiche he ſholde fele a newe compaſſyon and a newe loue/haue now ghoſtly conforte/through the whiche he ſholde perceyue hym ſelfe turned as it were in to a newe ſtate of ſoule/in the

Whiche estate ꝑ forsayd ghostly felynges sholde seme to hym as an ernest and party of the blysse and ioye to come. And for to gete this estate of ꝑ soule/ I trowe as he that is vncunnynge & bladerynge/ that it behoueth to set therto all the sharpnes of mynde with wakynge eyen of the herte/ puttynge awaye & leuynge all other cures & besynes for the tyme/ and makynge hymselfe as present in all that befell aboute the passyon and crucifyenge affectuously/ besyly/ auysedly & perseueraũtly/ & not passynge lyghtly/ or with tedyous heuynes/ but with all the herte and ghostly gladnes/ wherfore yf thou that redest or herest this boke/ hast here before besyly taken hede to those thynges ꝑ haue ben wryten and spoken of the blessed lyfe of our lorde Jesu Chryst vnto this tyme. Moche more now thou shalte gader all thy mynde and all thy strength of thy soule of those thynges that folowethe of his blessed passyon. For here specyally is shewed his hygh charite/ the whiche reasonably sholde all hooly enflambe & brenne our hertes in his loue. Go we now than to the processe of his passyon/ takynge hede and makynge vs in mynde as present to all that folowethe. And fyrst beholdynge how after the processe of the gospell of sayntJohan our lorde Jesus after that worthy souper was done/ and that noble and fructuous sermon ended/ wherof it is spoken in the nexte chappytre before/ went with his dysciples ouer the water of Cedron/ in to a gardyn/ in to the whiche he was wonte oftentymes to come with his dysciples/ and there he badde them to abyde and praye. And forthermore takynge with hym his thre specyall secretaryes/ that is to saye/ Peter/ James/

processus passionis B. M.

and Johan / and tellynge them that his herte was heuy and sorowfull vnto the deth / byddynge them to abyde there and wake with hym in prayers. And so a lytell ferther fro them as aboute the space of a stones cast vpon a lytell hyll / meekely and reuerently knelynge vpon bothe his knees made his prayer vnto the father deuoutly in maner as it foloweth here after. But here abyde we a lytell whyle / and take we hede with a deuoute mynde of this wonderfull dede of our lorde Jesu / sothly worthy to be had in mynde in inwarde sorowfull compassyon. For loo now he prayeth to the father meekely / and not for hymselfe / as we rede that he hath ofte before prayed / but than for vs as for our aduocate / wherfore we shulde skylfully be stered to inwarde compassyon & wonder here gretly of the lowest meknes / and of the moost perfyte obedyence and of vnspekable charite of god shewed to vs. And fyrst of his profounde meknes / consyderynge hym that is very god / euen with the father almyghty / and euerlastynge / so as it were forgetynge hymselfe as god / and so lowly prayenge as an other comyn man of the people. Also take hede of his moost perfyte obedyence. For what is that he prayeth. Sothly he prayeth the father / yf it be his wyll that he be not slayne / and put to that harde deth / and yet with the father he hath ordeyned to take that deth for mankynde. And so he prayeth the father / and yet he is not herde after his wyll / that is to saye / after one maner wyll that was in hym. For there was in hym thre maner of wylles / that is to saye / fyrst the wyll of the flesshe & the sensualite / and that grutched and drad / and wolde not glad-

Nota profundissimā humilitatem. iij.

Nota profundissimā obediētiā

Nota triplicē volū tatem in Christo.

ly suffre deth. Also the wyll of reason / and that was obeyssaunt & assentynge / as the prophete Esaye sayd of hym. He was offred vpon the crosse to the father / for so was his wyll. And the thyrde was the wyll of the godhede / the whiche gaue the sentence of his passyon and bad in all maner to be done / Wherfore in as moche as he was very man / he dradde as man after the fyrst wyll / and was than in grete anguysshe. And therfore inwardly haue compassyon of hym / in as moche as thou mayst with all thy herte. For loo the father wyll vtterly that he be slayne and deed / and not withstandynge that he is his owne dere loued sone / yet he spared hym not / but gaue hym to the deth for vs all. And our lorde Jesus toke meekely that obedyence and fulfylled after in dede / as the processe of his passyon wytnesseth fully. In the thyrde poynt beholde the vnspeakable charite of the father and the sone shewed to vs / that ought worthyly to be had in inwarde compassyon and hygh wonder and worshyp. For onely for our saluacyon this harde deth is bydden of the father and taken of the sone. Beholde now how he prayeth longe tyme knelynge vpon the grounde / he speketh vnto the father / and sayth these maner wordes. My dere father almyghty and full of pyte & mercy / I beseche the that thou here my prayer / and despyse not my peticyon / beholde me and here me. For I am sory in myne exercyse of vertue / shewynge to myne enemyes pacyence and charite / and they not amended / and so my spiryte is in anguysshe within me / & my herte greuously dystroubled / Wherfore bowe thyne eere to me / and take hede to the voyce of my prayer. It lyked the father to sende

Oblatus est qa ipe voluit.

propzio filio tuo nō pepercit. iij.

Nota indicibilē charitatē patris & filij

Nota dñi Jesu orationē. Exaudi deꝰ orationē meam.

me in to the worlde for to make a seth for the wronge
that was done of man to you/and anone at your wyll
and byddynge I was redy and sayd. Loo I go/and Veritatē
so thy sothfastnes and thy heele I haue declared and tuam et
shewed/and I euer poore and in dyuerse trauaylles salutare
fro my youth doynge thy wyll/and all that thou hast tuū dixi.
bydden me/am now redy to fulfyll vtterly these thyn-
ges that yet ben to be done and full ended. Thou seest
father the malyce that myne enemyes haue conspyred
agaynst me/and how I haue euer done those thynges
that ben pleasaunt to the/& done good and benefytes
to them that hate me/and they agaynwarde haue re-
warded me euyll for good/& hate for my loue. And so
they haue corrupte my dyscyple/and made hym they-
leder to destroye me/and haue solde me/& set my pryce
in thyrty pens. Good father I beseche the that thou Transfer
do awaye fro me this cuppe of sorowe and bytter pas- calicē istū
syon/that is ordeyned to me to drynke. And elles be a me.
thy wyll fulfylled. But my dere father ryse vp in to
my helpe & haste the to socour me at my nede. For be it
so father ꝑ they knowe me not thy sothfastnes sone/ne-
uertheleſſe sythen I haue ladde amōge them a ryght-
wyse and innocent lyfe/and also done to them many
good dedes/they sholde not be so cruell and malycyous
agaynst me. Haue in mynde good father how I haue Recorda-
stande in thy syght for to speke euer the good of them. re q ste-
But loo now they yelde euyll for good/and haue or- terim in
deyned the vyleſt deth for me/wherfore thou lorde that cōspectu
seest all thynge ryse in to my helpe and leue me not. For tuo.
grete tribulacyon is now nygh/and there is none that Mñ tri-
wyl & may helpe but thou alone. And after this prayer bulatio ꝓ
our lorde Jesus turnynge agayne to his dyscyples/ xima est.

wakened them/ & confoꝛted them yet to pꝛaye. And eft the ſeconde tyme/ and the thyꝛde tyme turned agayne to his pꝛayer in dyuerſe places a lytell fꝛo other/ as in the ſpace of a ſtones caſt/ lyghtly without greate ſtrength/ and contynued the foꝛeſayd pꝛayer to the father/ addynge to and ſayenge. Father ryght wyſe yf it ſo be that thou haſt oꝛdeyned and wylte in all maner that I ſuffre the deth vpon the croſſe/ thy wyll be fulfylled/ but I recommende to the father my ſwete mother and my diſcyples/ the whiche I haue kepte vnto this tyme all the whyle I haue ben dwellynge
N. with them. And with this pꝛayer that pꝛecyous and holyeſt blode of his bleſſed body/ bꝛekynge out in maner of ſweet dꝛopped downe vnto the erthe habundantly in that grete agony and harde batayle. Sothly here is grete mater of ſoꝛowe and compaſſyon that ought to ſtere the hardeſt herte that is in this woꝛlde to haue inwarde compaſſyon of that grete and ſouerayne anguyſſhe that our loꝛde Jeſus ſuffred in that tyme/ and all was foꝛ our ſake. Foꝛ by the godhede he ſawe the hardeſt & mooſt bytteꝛeſt paynes that were to come in his body. And theꝛfoꝛe after the manhode his tender body foꝛ fere and anguyſſhe bꝛake out byolently on blode. Take hede alſo here that is ſpecyally to be noted agaynſt our impacyence/ how our loꝛde Jeſus pꝛayed thꝛe tymes oꝛ he had ony anſwere fꝛo the father. But than at the thyꝛde tyme whan our loꝛde Jeſus was in ſo grete anguyſſhe of ſpiꝛyte as it is befoꝛe ſayd. Loo the pꝛynce of goddes aungelles Mychaell ſtandynge by hym confoꝛted hym and ſayd Heyle my loꝛde Jeſus/ your deuoute pꝛayer and your blody ſweet I haue offꝛed and ſhewed it vnto the fa-

Nota contra impatientiam noſtram.

Nota confoꝛtationem angeli.

ther in lyght of all the bleſſed courte / and We all fal-
lynge downe before hym / haue beſought hym to put
awaye from you this bytter drynke of your paſſyon.
But the father anſwered and ſayd. My dere beloued
ſone knoweth well that the redempcyon of mankyn-
de / the Whiche We deſyre ſo of our hygh charite may
not be fulfylled and done ſoo conuenyently and rea-
ſonably Without ſhedynge of his blode / Wherfore yf
he Wyll the heele of ſoules it behoueth hym to dye for
them. And therfore my gracyous lorde What deme
ye now in this mater. Our lorde Jeſus anſwerynge
than agayne to the aungell / J Wyll in all maner the
heele and the ſaluacyon of ſoules / and therfore J chooſe
rather to ſuffre the dethe / Where through the ſoules
that the father hath made vnto his lykenes may be
ſaued / than J Wolde not dye / and the ſoules not a-
gayne bought / Wherfore my fathers Wyll be fulfyl-
led. And than ſayd the aungell to hym / be than now
of good conforte my lorde / and Werke manfully. For it
is ſemely to hym that is in hygh degree / to do grete
thynges and Worthy / and to hym that is a manfull
man to ſuffre harde thynges. For thoſe thynges that
ben harde and paynefull ſhall ſoone paſſe / and thoſe
thynges that ben ioyfull and glorious ſhall come af-
ter / the father ſayth that he is and ſhall be euer With
you / and that he ſhall kepe your dere mother and your
diſcyples at your Wyll / & ſhall yelde them ſafe agayne
to you. And ſo the meke lorde Jeſus toke benygnely
this maner of cõforte / and that of his creature / conſy-
derynge hymſelfe after the kynde of man leſſe in Wor-
thynes than aungelles for the tyme of deedly lyfe in

this worlde/and so he was sorowfull as man/and so he was confortyd of the aungelles wordes as man/ and so he toke his leue of hym/prayenge hym to recō mende hym to the father/and all the courte of heuen. And than this thyrde tyme he rose vp fro his prayer all his body blody/whome thou mayst beholde with inwarde compassyon how he wypeth his body/or els perauenture washeth hym pryuely in the ryuer. And so gretely payned in his body/and that is reuerently to be had in sorowfull compassyon. For without grete bytternesse of sorowe this myght not befall to hym. Neuertheleſſe doctoures and wyse clerkes saye that our lorde Jesus prayed the father in this maner/not onely for drede of his passyon/but also for the greate pyte and mercy that he hadde of his fyrst people the iewes/sorowynge that they sholde be lost by occasyon of his deth. For they sholde not haue slayne hym/namely sythen he was of theyr kynne/and was also conteyned wryten in theyr lawes as Chryst to come. And therwith shewed them so many grete benefytes/wherfore he prayed the father to this entent thus. My father yf it may be with the heele and the saluacyon of iewes/that the multytude of other folke be turned to byleue/I forsake the passyon & the deth. But yf it be nedefull that the iewes be blynded in theyr malyce/so that other folke may haue syght in true byleue/not my wyll/but thyne be fulfylled & done/that is to saye/ after ỹ fyrst maner of wyll in hym/as it is sayd before After this he came to his dysciples and sayd to them. Now slepe & rest/for they had slepte a lytel before there Sothly he is a good herde/for he was full wakely and

bely vpon the kepynge of that lytell flocke his beloued dyscyples. O true loue/he loued them vnto the vttermost/that in so grete anguyssche and so bytter agony was so bely to procure theyr heele and theyr rest.

How our lorde Jesus was taken and betrayed of Judas. Ca.xl.



Than afterwarde sawe our lorde Jesus his aduersaryes comynge with torches and armes and yet he wolde not wake his dyscyples tyll

they came nygh them. And than he sayd to them/ it sufficyeth now/ ye haue slepte ynough. Loo he that shall betraye me is nygh at hande. And therwith came that wycked Judas the false traytour and worste marchaunt to fore them/ & bodyly kyssed that innocent lambe his lorde Jesus. For it is wryten in the maner of custome that our lorde vsed of his grete benygnite was/ What tyme his dyscyples were sente forthe/ at theyr comynge agayne for to receyue them in a louely kysse/ and therfore that traytour went before and kyssed hym/ as who sayth/ I am not come with these armed men/ but in maner as here before I was wonte at myne agayne comynge/ and sayd. Hayle mayster. O very traytour/ take now good hede to our lorde Jesus how pacyently & benygnely he receyued that false fayned clepynge and traytoures kysse of that vnsely dyscyple/ whose fete he wasshed a lytell before of his souerayne mekenes/ and fedde hym with that hygh precyous meet of his owne blessed body through his vnspekable charite. And also beholde how pacyently he suffred hymselfe to be taken/ bounden/ smytten/ and woodly ladde forth/ as though he were a theef or a wycked doer/ and in all maner vnmyghty to helpe hymselfe. And also take hede how he hath in warde sorowe and compassyon of his dyscyples fleynge fro hym and errynge. And also thou mayst se here grete sorowe of them how agaynst theyr wyll by fraylte of mannes drede they gone from hym makynge greate mournynge/ and with hygh syghynge as fatheries chyldren not wytynge what to do. And yet was theyr sorowe moche more leynge theyr mayster and lorde so vylaynously lared with & the hell houndes drawynge

hym as a beest to sacrifyce / and he as a meke lambe without resystence folowynge. Now ferthermore beholde how he is ladde of those vylest wretches fro that ryuer vp towarde the Cite of Jherusalem / and that hastely and with grete payne / hauynge his handes bounde behynde hym as a theefe gyrde aboue his cote / but not curyously / and his mantell drawen away fro hym / and goynge bare heeded and stoupynge for the grete haste and trauayle that they made hym to haue. And whan he was brought before the prynces of the preestes and the scrybes and the aldermen that were than gadred togyder abydynge his comynge / gladde were they than examynynge hym & appolynge lothly in many questyons / and procurynge false wytnesse agaynst hym / and spyttynge on his holy face / and hydyng his eyen they buffeted hym scornynge & sayenge prophetyse now and tell vs who smote the last. And so in many maners they vexed and turmented hym / and he in all shewed hygh pacyence / wherfore here we oughte to haue inwarde compassyon of all that he suffred so for vs. At the last ỹ grete maysters wente theyr waye / puttyng hym in to a maner of pryson there vnder a lofte / & there they bounde hym to a pyller of stone as men saye that haue seen it. And also there they lefte with hym some armed men to kepe hym for more sykernes / the whiche all that nyght vexed hym in scornynges and shrewde wordes / abredgynge hym and reproupynge in these maner wordes as we reasonably may suppose. Wenest thou for to be better and wyser than our prynces and maysters of the lawe / what dawytte and foly was that in the for to reprehende them / thou sholdest not haue ben soo hardy ones for

to haue opened thy mouth agaynst them / but now is shewed thy lewde wytte / for now thou standest as it beseemeth to suche as thou art without doubte. Thou arte worthy the deth / and therfore thou shalte haue it. And so all that nyght now one and now an other by wordes and dedes scorned hym & reproued hym. Take hede also on that other syde of our lorde Jesus as shamefast / pacyently in sylence holdynge his peas to all that they put vpon hym / castynge downe towarde the erth his chere / as though he were gylty & taken in blame / and here haue inwardly compassyon. O lorde Jesu in whose handes arte thou now comen / how moche is thy pacyence. Sothly this is the houre and the power of derknes. And so stode he bounden vnto that pyller tyll on the morowe. In the meane tyme Johan that had folowed our lorde / wente to our lady & Mawdeleyne and other of his felowes that were. that tyme gadred in Mawdeleyns hous / where he had made the souper before / & tolde them all that was befall of our lorde & his disciples. And than was there vnspeakable sorowe / crienge & weepynge. Take now good entente to them & haue compassyon of them / for they ben in the gretest dysease and hyghest sorowe for their lorde. For they se now well & fully byleue that he shall be deed. At the last our lady drewe her by her selfe / & turned her in to prayer / and sayd. Moost worshypfull father / moost pytteous father / and moost mercyfull father I recommende to you your owne & myne derest beleued sone / good father be not to hys cruell / sythen ye be to all other benygne. Father euerlastynge whether my dere sone shall be deed / sothly he dyd neuer yll. But right wyse father yf ye wyll his redempcyon of mankynde / I beseche you

yf it may be fulfylled by an other maner/ and that my sone be not deed yf it be your wyll. For all thinge is possyble to you/ he helpeth not hymselfe bycause of your obedyence/ but hath in maner forsaken hymselfe/ & made hym as feble & vnmyghty amōge his enemyes/ Wher fore mercyfull father helpe hym & delyuer hym me agayn fro theyr handes/ & gyue hym me agayn. By suche maner wordes prayed our lady for her sone wt all her myght of soule & in grete sorowe/ & therfore haue here pyte of her/ Whome thou seest in so grete affliccyon.

¶ Of the bryngynge of our lorde Jesus before Pylate at the houre of pryme. Ca.xlj.



The frydaye erly on ỹ morowe the prynces & ſo-
ueraynes of ỹ people came agayne to the fore-
ſayd place where they had left our lord Jeſus/ & made
his hãdes be boũde behynde hym & ſayd thus to hym.
Come now with vs/ come theſe to thy dome/ for this
daye thy wyckednes ſhall haue an ende/ & now ſhall be
knowen thy wyſdome. And ſo they ladde hym forth to
Pylate the iudge/ and he folowed them as an innocent
lambe. And whan his mother & Johñ & other women
of her company ỹ went out erly for to here & ſe of hym
mette with hym at a croſſe waye/ & ſawe hym with ſo
grete a multytude of people ladde as a theſe/ & ſo foule
& deſpytouſly delte with/ with how grete ſorowe they
were than fulfylled it myght not be ſpoken. And ſo in
that metynge togyder of our lorde Jeſus & them and
ſyght of eche other/ there was grete ſorowe on bothe
partyes. For our lorde Jeſus alſo had grete ſorowfull
compaſſyon of his mother & other w̃ her/ & namely of
his mother/ ỹ he knewe in ſo grete ſorowe for hym/ as
though the ſoule ſholde be departed fro ỹ body/ wher-
fore in al theſe we ought alſo to haue cõpaſſyon. Than
as it is ſayd our lorde was ladde to Pylate/ & they fo-
lowed after/ but they myght not come nygh for ỹ peo-
ple. He was there accuſed of many thynges/ ỹ whiche
they might not proue. And therfore Pilate ſent hym to
Herode/ as ỹ goſpell of Luke telleth. And for as moche
as Herode myght neyther haue worde of hym nor my-
racle done as he deſyred/ he helde hym but a fole/ wher-
fore as in ſcorne/ he let clothe hym in whyte/ & ſo ſente
hym agayn to Pylate. And ſo thou mayſt ſe ỹ our lorde
Jeſus not onely was holdẽ as a theſe & a wycked doer
but alſo as a fole. Thus (as ſaynt Gregory ſayth) done

N.
Nota.

holy doctours & prechers folowynge our lorde Jesus/ whan they se the herers onely delyte & loke after curiosite/& profyte not in amendement of euyll lyuynge/ they chose rather in scilence to be holden as foles/than to shewe themselfe in prechyng without fruyte of soules. Beholde now ferthermore ỳ grete pacyence of our lorde Jesus in all ỳ is done to hym. For they ladde hym thrugh ỳ Cite toward & frowarde as a fole hangynge downe his heed in shamefast maner/& pacyently herynge reproues/scornynges/cryenges/and suffrynge many despytes/as peraduenture in castynge of stones at hym/or fylth & vnclennes vpon hy. And also beholde his mother & his other frendes w̄ vnspekable sorowe a ferre after folowynge/whan he was than brought agayne to Pylate/and the cursed houdes besyly & stylly stode in theyr fals accusacions. Pylate knowynge theyr enuy wolde haue delyuered hym & sayd. I fynde no cause of deth in this mā/wherfore I shall vndermyne hym & chastyse hym/and so leue hym amended. O Pylate Pylate wylt ỳ reprehende & chastyse thy lorde god thou wotest not what thou doost/for he neuer deserued betynge or deth. But thou sholdest do better and more tyghtwyse yf thou woldest chastyse & amende thy selfe at his wyll. And than at the byddynge of Pylate that he sholde be scourged & beten/our lorde was despoyled bounde to a pyller/and harde and sore scourged/and so standeth he naked before them all the fayrest yonge man of all chyldren that euer were borne/takynge patyently of all those foulest wretches the hardest and moost strokes of scourges. And so is that moost innocent/fayrest and cleneste flesshe/floure of all mankynde and full of woundes/rennynge out on all sydes that

precyous kinges blode. And so lõge beten & scourged w̃
Woũde vpon Woũde/ & bysour vpõ bysour/ tyll bothe
the lokers & the smyters were wery. And thã was he
bydden to be vnboũden. Sothly ỹ pyller that he was
boũden to yet shewed the steppes of his blode/ as it is
conteyned in storyes. Take now good hede by inwarde
meditacyon of all his paynes abydingly/ & but ỹ kynde
thyn hert melte in to sorowfull cõpassyon/ suppose ful-
ly & holde that ỹ hast to hard a stonen hert. Than was
fulfylled in dede ỹ the pphete Esaye sayd of hym longe
Uidimus tyme before. We sawe hym in ỹ tyme/ & there was no
eum et nõ semelynes nor beaute in hym/ & we helde hym as foule
erat ei a- as a lepprose man ỹ were smytten downe & made lowe
spectus. of god/ Wherfore We set no regarde to hy. O lord Jesu
Who was he so fole hardy ỹ durst despoyle ỹ/ but Who
were they moche worse hardy that durst bynde ỹ/ but
who were they most worst & most fole hardy ỹ whiche
durst so bitterly bete the & scourge the. But sothly thou
sone of rightwysnes at ỹ tyme withdrewe thy beames
of lyght/ & therfore all was in derknes/ & in the nyght
of wyckednes. For now all thyne enemyes ben more
myghty than thou/ & that made thy loue & our malyce
Curled be ỹ malyce & wyckednes of synne/ wherfore ỹ
were so turmẽted. After he was vnboũden fro ỹ pyller
they ladde hym so beten & naked about ỹ hous/ seking
after his clothes ỹ were cast in dyuerse places of them
that despoyled hym. Here haue cõpassyon of hym in so
grete colde quakyng & trembyng. For as ỹ gospel wyt-
nesseth/ it was than harde colde. And whan he wolde
haue done on his clothes/ some of ỹ most wycked with
stode & came to Pylate & sayd. Lord he this made hym
selfe kynge/ wherfore let vs clothe hym & crowne hym

as a kynge. And than they toke an olde mantell of reed
lyke & cast on hym & made a garlande of sharpe thornes
and thrust it on his heed / & put in his hande a rede as
for a sceptre & al he pacyently suffred. And after whan
they kneled and salewed hym in scorne / sayenge. Hayle
kyng of iewes / he helde his peas & spake not. Now be-
holde hym with sorowe of herte / namely whan they
smote hym greuously & often tymes vpon the heed full
of sharpe thornes / the whiche perced greuously in to ỹ
brayne panne / and made it all full of blode. And so they
scorned hym / as yf he wolde haue regned / but that he
myght not / & all he suffred as theyr seruaunt or knaue
O wretches how dredefull shall that heed appere at
the last to you / the whiche ye smyte now so boldly. And
yet this sufficed not to theyr malyce / but to more re-
proue and scorne to hym / they gadred all theyr wycked
company fyrst to wonder vpon hym in the hous / & af-
ter they brought hym out before Pylate / & all ỹ people
in that maner illuded with the crowne of thornes & the
olde purple vestment. Se now for goddes loue how he
stode in that maner hangynge his face downe toward
the erth before all the grete multytude cryenge and al-
kynge of Pylate / crucyfye / crucyfye hym / & scornynge
hym that he wolde make hym wyser than the princes
and the pharisees & the doctours of the lawe. And how
his wysdome was turned in to grete foly as it shewed
in that tyme. And so not onely he suffred grete paynes
and sorowe in his body withinforth / but also many &
foule abredgynges and reproues without forth.

¶ How our lorde Jesus was dampned to the deth of
the crosse aboute tyerce of the daye. Ca.xlij.



B. N. After that our lorde Jesus was longe tyme so turmented & illuded as it is sayd / & the prynces of the Iewes with grete instaunce contynually asked and made all the multytude with them to crye and aske that he sholde be crucyfyed. At the last the wretched iudge Pylate dredyng more to offende them / than to condempne the innocent wrongfully / gaue the sentēce vpon hym at theyr wyll and so dampned hym to be hanged on the crosse. And than were the prynces and pharysees & the aldermen ioyfull and gladde that they had theyr entent fulfylled. They haue not in mynde the grete benefytes and

wonderfull dedes that he hath shewed them. And also they be not moued vnto pyte for his innocency / and that is more cruelte in them / they be not slaked nor withdrawen fro theyr malyce / by the grete despytes and paynes that they haue seen and done to hym before / but laugh and make ioye / and scorne hym that is very god / and may dampne them to euerlastynge dethe. And soo now they belye them in all that they may to brynge hym hastely to his deth / wherfore he is ladde in agayne to the hous where he was before scourged and illuded / and there was drawen fro hym that olde purple mantell / and so he all naked was bydden to clothe hymselfe agayne. Now with inwarde compassyon beholde hym here in maners as I sayd before onely after the manhode so passynge so fayre a yonge man moost innocent and moost louely in that maner all to rent and wounded / and all blody naked with a maner of shamefastnes gadrynge his clothes in dyuerse places of that hous as they were shatered by those false harlottes / doynge them on in honest maner before them that euer laughed hym to scorne / as though he had ben the moost wretche of all other forsaken of god / and without all maner of socour or helpe. ¶ Wherfore now take hede dylygently vnto hym / and haue wonder of that grete profounde mekenes of hym / and in as moche as thou mayst conferme the to folowe hym by pacyence and mekenes / and suffrynge of wronge for his loue / and goo forth with hym / and beholde how after he had done on his clothes / they ladde hym forth in grete haste and layde vpon hym that worshypfull tree of the crosse that was heuy and full longe / that is to saye / as it is wryten in storyes

Nota de patientia imitãda.

xb.fote of length/the whiche he as a meke and moost pacyent lambe toke vpon his sholders & bare it forth. And so was he ladde forth with two felowes that were theues & dampned to the selfe deth/and this is his felawshyp at this tyme. O good lord Jesu/What shame done they to you/ỹ sholde be your frendes/they make you felowe to theues/& yet they done worse/for they make you to bere your owne crosse/that is not redde of them/wherfore not onely as the prophete Esaye sayth ye be put with wycked doers & theues/but also with worse than theues. Sothly lorde thy pacyence may not be spoken. Ferthermore as to ỹ processe seynge his dere mother ỹ she myght not folowe hym nygh for the grete multytude of people aboute hy/she toke an other waye more shorte in haste with Johñ & other of her felawshyp/so ỹ she myght mete with hym before other by that waye. And whan she mette w̃ hym without ỹ gate of the Cite/there as two wayes mette togyder/& sawe hym charged & ouerlayde with so grete a tree of the crosse/the whiche she sawe not before/she was all out of her selfe/& halfe deed for sorowe/so ỹ neyther she myght speke to hym one worde/nor he to her/bycause of grete haste of them ỹ ladde hym to the iewes. And a lytel after our lorde turned hym to ỹ women ỹ folowed hym weppyng & sayd to them. ye doughters of Jherusalem/wepe ye not for me/but for your selfe/& so forth after the gospell. And in these two places were after made chirches in mynde of those thynges/as they say that haue seen them. Ferthermore bycause of ỹ mount of Caluary where he was crucyfyed/was a grete space fro the gate of the Cite/& he was after so ouercome with trauayle and werynes/that he myght no lenger

Cũ iniqs reputat⁹ cit.

Filie Jerusalẽ nolite flere sup me.

bere that heuy crosse/ he layde it downe. But the cursed turmentours and they full of malyce dredynge for to dyfferre his deth/ lest that Pylate wolde haue called agayne his sentence and dome. For he shewed before a wyll to haue delyuered hym/ they made an other man that was called Symon to bere the crosse with hym/ and ladde hym so dyscharged of the crosse/ but they bounde his handes behynde hym as a theke to that place of his heuynes the mounte of Caluarye. Now yf thou take good hede to all that hath ben done to our lorde Jesus/ and all that he suffred at matyns tyme/ and pryme & tyerce vnto this tyme/ shall it not be seen to the as mater of grete cõpassyon of his grete passyon and sorowe/ sothly I trowe yes/ and namely B. yf thou wylte now make in thy mynde a recapitulacyon and reherse in generall that he hath suffred/ and that hath ben done to hym vnto this tyme. For what N. is it to thynke that our lorde Jesus very god blessed aboue all thynges fro the houre that he was taken in the nyght vnto this tyme of his crucyfyenge was in contynuall batayle in grete reproues/ despytes and sorowes/ illusyons and turmentes/ for there was gyuen hym no rest but euer trauayled in paynes and sorowes. And yf thou wylte knowe in what conflycte & batayle he was/ beholde and se fyrst one despyteously layeth hande on hym and taketh hym/ an other is redy and harde byndeth hym/ an other cryenge putteth on hym blaspheme/ an other spytteth in his face/ an other sothly asketh of hym many questyons in deceyte for to accuse hym/ an other is besy to bryng falle wytnes agaynst hym/ an other draweth hym forth before the iustyce/ an other stylly accuseth hym/ an

Nota hic valde dñ ꝓcessum fora maturina.

Hora pri-ma. other hydeth his eyen / an other buffeteth hym / an other despoyleth hym / an other byndeth hym harde to the pyller / an other with sharpe scourges beteth hym / an other vnbyndeth hym / and casteth on hym that olde sylken mantell / an other setteth a crowne of sharpe thornes on his heed / an other putteth in his hande a rede / an other taketh it woodly fro hym and smyteth his sore heed full of thornes / an other in scorne kneleth before hym / and so forth / now one / and than an other / and dyuerse and many with all theyr wytte and myght devyse them to turment hym in the worste maner / they lede hym as a theefe / now to the bysshop Annas / and than to Cayphas / now to Pylate / & than to Herode / now hyderwarde / and than thyderwarde / now in and than out. O my lorde god / What is all this Loo thynketh not the here a full harde and contynuall bytter trauayle / yet abyde a lytell whyle & thou shalte se harder / they stande stylly agaynst hym alone the pryntes & the pharysees / and the scrybes with thousandes of the people cryenge all with one voyce that he be crucyfyed. And at the last the iudge Pylate gyueth the dome that he be crucyfyed. And anone that heuy crosse was layde on his sholders that were all to rente and broken with woundes of his scourgynge. Now ferthermore beholde thy lorde so goynge forth with his crosse on his backe / and how than out of the Cite at all the gates renne bothe citezyns and straungers of all degrees / not onely gentylles / but also the foulest rybaudes and wyne drynkers / not for to haue compassyon on hym / but to wonder vpon hym and to scorne hym / there is none that wyll knowe hym by pyteous affeccyon / but rather with the fylth and other

vnclennes all they despyse and reproue hym. And so as the prophete sayth / he is now as in a parabole in all theyr mouthes. And so they that syt in the gates as iudges spoke agaynst hym / and those that dronke the wyne in theyr luste made theyr songe of hym. Thus was he drawen and hasted by grete vyolence without rest / tyll he came vnto that toule stynkynge place of Caluary / where was set the ende and the rest of this harde batayle that we spoke of / but what maner of rest is that wherof now we shall treate. Soothly that harde tree and deth sharper than the batayle. Loo what rest / certaynly the bedde of sorowe. Thus mayst thou se in generall contemplacyon how harde a batayle thy lorde hath suffred vnto ỹ houre of sexte / wherof now we shall treate of folowynge the processe of his blessed passyon.

¶ Of the crucyfyenge of our lorde Jesu at the houre of sexte. Ca.xliij.



NOw ferthermore mayst ỹ se whan that our lorde Jesus came to ỹ stynkynge hyll of Caluarye / how wyckedly those cursed werke men began to werke on all sydes that cruell werke. Take hede now dilygently with all thyn herte also those thynges that ben now to come / & make

the there present in thy mynde/beholdynge all that shall be done agaynst thy lorde Jesus/and that ben spoken or done of hym. And so with the inner eye of thy soule beholde some settynge and fixynge the crosse fast in to the erth/some makynge redy the nayles and the hamers to dryue them in with/other makynge redy and settynge vp ladders/and ordeynynge other instrumentes that theym thought nedefull/and other fast aboute to spoyle hym & drawe of his clothes. And so he is now the thyrde tyme spoyled/& standeth naked in syght of all the people. And so ben now the thyrde tyme renewed the brysours of ỹ woundes in his scourgynge by ỹ cleuynge of his clothes to his flesshe. Now also fyrst his mother seeth how he is taken and ordeyned to the deth/wherfore she sorowfull out of measure and hauynge shame to se hym soo standynge all naked. For they lefte hym not as moche as his preuy clothes/she wente in haste vnto her dere sone and cleped hym & gyrde hym aboute the lendes with the kuerchefe of her heed. O lorde in what sorowe is her soule now/whan she seeth suche despytes done to her sone/sothly I trowe that she myght not speke one worde to hym for sorowe. But she myght do no more to hym nor helpe hym/for yf she myght without doubte she wolde. Than was her sone anone taken out of her handes in a wood maner/and ladde to the fete of the crosse. Now take hede dylygently to the maner of his crucifyenge/there ben set vp two ladders/one behynde and an other before at the lefte arme of the crosse/on the whiche two wycked mynystres gone vp with nayles and hamers. And an other shorte ladder is set before ỹ crosse that lasteth vp to the place where his fete shol-

de be nayled. Now take good hede to all that foloweth Our lorde than was cõpelled & bydden for to go vpon that ladder to the crosse/& he mekely doth all that they bydde hym. And whan he came to the vppermest ende of that shorte ladder/he turned his backe to the crosse and stretched out on brode those two kynges armes & his fayrest handes gaue to them that crucyfyed hym. And than lyftynge vp his eyen to heuen sayd to the father in these maner wordes. Loo here I am my dere father as thou woldest that I shold lowe my selfe vnto the crosse for the saluacyon of mankynde/ and that is pleasynge & acceptable to me/and for them I offre my selfe/the whiche thou woldest sholde be my bretherne/ wherfore also thou father gladly take this sacrifyce for them of me/& now hens forwarde be pleased & well wylled to them for my loue/& all olde offence & trespace forgyue and wype away/& put afferre all vnclennes of synne from them. For sothly I offre here now my selfe for them and theyr heele. And than he that was on the ladder behynde the crosse/taketh his ryght hande/& nayleth it fast to the crosse. And after he that was on ỹ lyfte syde drayweth with all his myght the lyfte arme and hande/& dryueth there through a grete nayle. After they came downe and toke awaye all the ladders. And soo hangeth our lorde Jesus onely by those two nayles smytten through his handes wout sustenaũce of the body drawynge downwarde paynfully through the weyght therof. Here with also an other harlot renneth & draweth downe his fete with all his myght/& an other anone dryueth a grete longe nayle through bothe his fete ioyned to other. This is one maner of his crucyfyenge after ỹ oppynyon of some men. Other

Nota ver ba filij ad patrem.

there ben that byleueth that he was not crucyfyed in this maner/but fyrst layenge the crosse on the grounde they nayled hym therupon/& after with hym so hangynge they lyfte up the crosse and fasten it downe in to the erthe. And yf it was done in this maner/than mayst thou se how vylaynously they take hym as a rybaude/and cast hym downe vpon the crosse/& than as wood theues drewe on bothe sydes/fyrst his handes/& after his fete/& so nayled hym fast to the crosse. And after with all theyr myght lyfte up ỹ crosse with hym hangynge as hygh as they myght/and than let it fall downe in to the mortyse. In the whiche fall(as thou mayst vnderstande) all the synewes dyd breake
V. N. to his moost grcuous payne. But whether it so be in one maner or in other/soth it is that our lorde Jesus was nayled harde vpon the crosse hande and fote/and so streyned and drawen/that as he hymselfe sayth by
Dinumerauerunt ossa mea. the prophete Dauyd/that they myght tell and nombre all his bones/than ranne out of his blessed body the stremes of that holyest blode on all sydes habundauntly fro the grete woundes/and so he was cõstrayned & arted that he may not meue but onely his heed/ Wherfore hangynge the body onely by those thre nayles/no doubte but that he suffred so bytter sorowe and paynes/that there may no herte thynke/nor tongue tell. And yet moreouer he hanged betwene two theues/of the whiche that one blasphemed and tempted hym to impacyence/& therwith other blasphemynge and scornynge saye. Vath this is he that destroyeth ỹ temple of god and maketh it vp agayne in thre dayes. And other sayd/he maketh safe other/but he may not now saue hymselfe/and many other reproues and scor-

nynges they sayd to hym as the gospel telleth. And all these reproues/ blasphemyes/ and despytes ben done seynge & herynge his moost sorowfull mother/ whose compassyon & sorowe made hym her sone to haue the more bytter payne. And on that other halfe she henge in soule with her sone on the crosse/ & desyred inwardly rather to haue dyed that tyme with hym/ than to haue lyued lenger. And so stode the mother beside the crosse of her sone/ bytwene his crosse & the crosse of the theefe/ she turned neuer her eyen fro hym/ she was full of anguyssche as he was also. And she prayed to the father at that tyme with all her herte/ sayenge thus. Father and god without ende/ it was pleasynge vnto you that my sone sholde be crucyfyed/ and it is done/ it is not now tyme to aske hym of you agayne/ but se now in what anguyssche is his soule/ I beseche you that ye wyll ease hym of his greate paynes. Good father I recommende vnto you in all that I may my dere sone. And also our lorde Jesus prayed for his mother pryuely in hymselfe/ sayenge. My good father ye knowe well how that my mother is sorowfully tormented for me/ and I sholde onely be crucyfyed and not she/ but loo now she hangeth on the crosse with me/ myne onely crucyfyenge suffyseth/ for I bere the synnes of all the people in the worlde/ she hath not deserued ony suche thynges/ wherfore I recommende her vnto you/ that ye make her paynes lesse. Than was with our lady Johan and Mawdeleyne the beloued dyscyples and other of his frendes by the crosse of our lorde Jesus/ the whiche all made grete sorowe and lamentacyon/ and myght not be conforted in no maner of theyr beloued mayster/ but euer was theyr

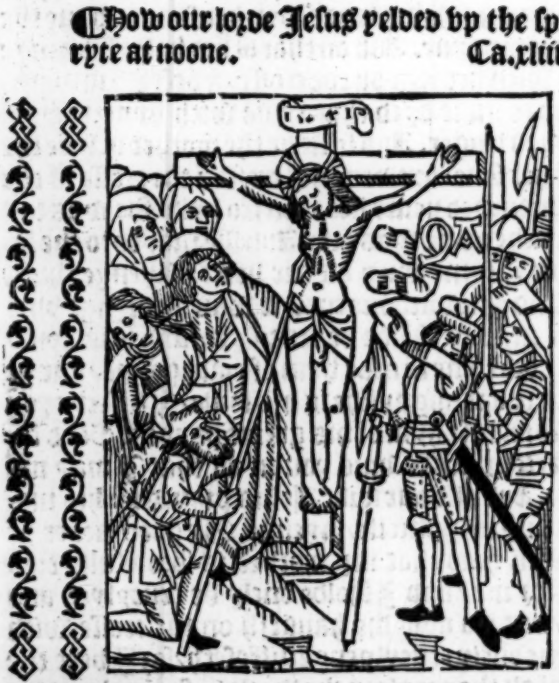
Nota bñ.

Nota oño nem matris pro filio.

Nota oño nem filij p matre.

lorowe renewed with his lorowe / eyther in repꝛoues or in dedes as it folowyth after.

¶How our lorde Jesus yelded vp the spiryte at noone. Ca.xliiij.



No.septē verba dñi in cruce.

NOw hangeth our lorde Jesus on the crosse in grete payne / and yet he is not ydell bycause of that payne / but he wꝛought alwaye & spake that was pꝛofytable for vs / wherfore so hangynge he spake seuen notable wordes that ben founde wꝛyten in the gospell. The fyrst was in the tyme that they crucyfyed hym whan he pꝛayed for them sayenge thus. Father forgyue them / for they

Primum ꝓbū. Pat ignosce illis.

wote not what they do/ ꝑ whiche worde was a worde of grete pacyence/of grete loue ⁊ vnspekable benignite The secõde was to his mother sayenge thus/Woman loo thy sone/ ⁊ also to Johan/loo thy mother. He called her not at that tyme mother/lest she shold throughe fer-uent tendernes haue ben more sory. The thyrde was to the blessed theke sayenge/this daye ꝑ shalte be with me in paradyse/Wherin his mooste large mercy is openly shewed. The fourth was whan he sayd Hely hely lamazabatani/ ꝑ is to saye/my god Why hast ꝑ forsaken me/as though he sayd in this sentence/my god father of heuen thou hast so moche loued the redempcyon of ꝑ worlde that thou hast gyuen me therfore/ ⁊ as it semed forsaken. Lorde Jesu What cõforte was that foresayd worde to all thyn enemyes/ ⁊ what discõforte to all thy frendes. Sothly as it semeth/there was neuer worde that our lorde spake that gaue so moche boldnes to his enemyes/and so moche occasyon to his frendes for to despayre that he was god/as that worde/for they vnderstode it that tyme but nakedly after the lettre sowneth. But our lorde wolde shewe vnto the laste ende that as he suffred in body fully after ꝑ kynde of man/so also in his spekynge after ꝑ infirmite of man/that he was very man suspendynge for the tyme the vse of all the myght of ꝑ godhede. The fyfth worde was Sitio/I am thurstly/ ꝑ whiche worde also was occasyon to his mother ⁊ Johan ⁊ other frendes of grete compassyon and to his wycked enemyes of grete reioysynge ⁊ gladnes. For though it so be/that it may be vnderstande ꝑ worde of Sitio or thyrst ghostly to that entent that he thyrsted than the heele of soules. Neuertheles also in sothnes he thyrsted bodyly bycause of grete passynge

Secũdũ Mulier ecce filius tuus.

Tertium Hodie mecũ eris.

Quartũ Hely hely lamazabathani.

N.

V. N.

Quintũ Sitio.

out of blode / where throughe he was all drye within
forth and thyrsty. And than those wycked deuyls lym-
mes that euer cast how they myght moost noye hym
toke eysell and gall / and profered hym vp to drynke.
O curled woodnes of them that ben neuer fylled with
malyce / but at all tymes noye hym as moche as they
Sextum Consummatū est. can or may. The syxth worde was whan he sayd Con
summatū est. it is all ended / as though he sayd thus.
Father ỹ obedyence that thou hast gyuen me / I haue
perfytly & fully done in dede / and yet I am redy to do
what so euer thou bydde me. But all that is wryten
now of me is fulfylled / wherfore yf it be thy wyll / call
me now agayne to the. And than sayd ỹ father. Come
now my swete beloued sone / thou hast done well all
thynges / and I wyll not that thou be more turmen-
ted / and therfore come now / for I shall clepe the with
Nota de modo moriendi. myne armes / and take the in to my bosome. And after
that tyme our lorde began to fayle in syght in maner
of dyenge men / & waxe all pale / now closynge the eyen
and now openynge / & bowed his heed now on one syde
and now on an other syde / faylynge all the strengthes
septimū ūbū. Pater in manus tuas and all the paynes than voyde. And so at the last put
to the seuenth worde with a stronge crye & weppynge
teres sayenge thus. Father I cōmende my spiryte in
to thy handes. And therwith he yelded vp the spiryte
bowynge his heed vpon his brest towarde the father
as in maner of thankynge that he called hym to hym
and gyuynge hym his spiryte. At this crye than was
Uere filius dei erat iste. conuerted Centurio there beynge / and sayd. Sothly
this man was goddes sone / bycause that he sawe hym
so cryenge dye. For other men whan they dye may not
crye / wherfore he byleued in hym. Sothly this crye

was so grete (as holy men saye) that it was herde in to hell. O lorde god/in what state was that tyme his mothers soule whan she sawe hym so paynfully fayle wepe and dye/sothly I trowe that for the multytude of anguyssches she was all out of her selfe & vnselable made as halfe deed/and that now mothe more than what tyme she mette with hym berynge the crosse as it is sayd/what trowe we dyd than Mawdeleyn/the true beloued dysciples/what dyd than Johan his owne derlynge/and the two systers of our lady. But what myght they do/they were all full of sorowe and bytternes/and therfore they wepte sore without ony remedy. Loo now hangeth our lorde Jesus on this crosse deed/and all that grete multytude goth awaye towarde the Cite/& his moost sorowfull mother with the foure systers felowes sate them downe besyde the crosse/and beholdeth pyteously her dere sone so foule fared with/and abydeth helpe fro god that she myght haue hym to her and bury hym. Than also yf thou beholde well our lorde Jesus/thou mayst haue here mater ynough of hygh compassyon/seynge hym soo turmented/that fro the soole of the fote to the hygheste parte of the heed/there was in hym no hole place ne membre without passyon. This is a pyteous syght and a ioyfull syght. A pyteous syght in hym for that harde passyon that he suffred for our saluacyon. But it is a lykynge and a ioyfull syght to vs/for the mater and the effecte that we haue therby of our redempcyon. Sothly this syght and beholdynge of our sauyour Jesus hangynge so vpon the crosse by deuoute ymagynacyon of soule is so lykynge to some creatures that after longe exercyse of sorowfull compassyon

they fele somtyme so grete lykyng/not onely in ỹ soule but also in ỹ body that they can not tell/and that may no man knowe but he all onely that by experyence fe-
Michi au leth it. And than may he well saye with the apostle.
tem absit Betyde me neuer to be ioyfull/but in the crosse of my
gloziari. lorde Jesu Chryst. Amen.

¶ Of those thynges that befell after the deth of our lorde Jesus/and after noone. Ca.xlv.

B. N. What tyme that this worshypfull mother of our lorde Jesus (as it is sayd nexte before) abode and dwelled besyde the crosse with other true louers of hym before named/beholdynge our lorde Jesus contynually so pyteously hangynge deed on the crosse bytwene two theues. Loo than came many armed men out of the Cite towarde them/the whiche were sente for to breke the legges of them that were crucyfyed/& so to slee them all out/and than to bury them/bycause that theyr bodyes sholde not abyde hangynge on the crosse on the sabbot daye. Than rose vp our lady and all the other with her/and besyly loked and sawe them come/but what to doo they wyst not/wherfore they fell in to grete sorowe & drede/and namely our lady spekynge to her sone in this maner. My dere sone what may be cause that all these armed men come agayne/what wyll they do more to the/haue they not slayne the my dere sone/I had hoped that they had ben fylled with that they haue done to the/but as it semeth to me/yet they pursewe the deed. And I wote not what I may do. For I may helpe the no more/than I myght de-

lyuer the fro the deth. But I ſhall abyde and ſe / and praye thy father that he make them ſofte and eaſy to the / and therwith they all fyue wente and ſtode before the croſſe of our lorde. Than came the forſayd armed men to them with grete woodnes and noyſe and ſeynge the theues yet lyuynge with greate ire they hewed and brake deſpyteouſly theyr legges / and ſoo ſlewe them / and anone after caſt them in to ſome dyche there nygh beſyde. And than turned them agayne and came towarde our lorde Jeſus / wherfore our lady dredynge leeſt they wolde haue done in the ſame maner to her ſone / and there thrꝛough ſmytten with ſorowe of herte withinforth / ſhe coude not elles do but go to her beſt armure / that is to ſaye / her kyndly mekenes / and knelynge downe before them & ſpredynge her handes with an hygh voyce and weppynge there / ſhe ſpake to them in this maner. Good bretherne I beſeche you for almyghty goddes loue that ye turment me no more in my dere ſone / for ſothly I am his mooſt ſorowfull mother. And as ye knowe well bretherne I neuer offended you / nor dyd ony wronge to you. But though it ſo be that my ſone ſemed contraryous to you / ye haue ſlayne hym / and I forgyue you all wronge and offence / ye and the deth of my ſone / wherfore do to me now that mercy / that ye breke hym not as ye haue done the theues / ſo that I may bury his body all hole / for it neded not / ſythen that ye ſe he is fully deed / and was a longe tyme now paſſed. And therwith Johan and Mawdeleyn and her other ſyſters knelynge with our lady beſoughte the ſame with theyr ſore weppynge. O lady what do ye / ye lowe you to the fete of them that ben mooſt wycked / and

praye them that haue no regarde to ony good prayer. Suppose ye to bowe by your pyte them whiche ben moost cruell and moost wycked and without pyte/ or to ouercome them that ben moost proudest with mekenes. Naye/ for proude men haue abhompnacyon of mekenes/ ye trauayle in vayne. And therwith one that was named Longius/ and was that tyme wycked and proude (but after he was a true lyuer & martyr) despysynge theyr weppynge and prayers/ with a sharpe spere opened the syde of our lorde Jesus and made a grete wounde/ out of the whiche anone ranne togyder bothe blode and water. And therwith our lady fell downe in a swownynge halfe deed bytwene the armes of Mawdeleyn. And than Johñ not mowynge here that greate sorowe toke to hym mannes herte/ and rysynge agaynst them sayd. ye wycked men why do ye this cruelte/ se ye not that he is deed/ why wyll ye also slee this woman his mother. Goo now your waye/ for we wyll bury hym. And therwith as god wolde/ they wente theyr waye. Than was our lady excyted/ and so rose as it had ben from slepe/ askynge what was done more to her sone. And they sayd no newe thynge more agaynst hym. And after she had caught spiryte & beheld her sone so greuously wounded/ was also woũded in her herte with a newe wounde of sorowe. Seest thou now how often tymes our lady is this daye deed. Sothly as ofte as she sawe done agaynst her sone ony payne/ wherfore now is fulfylled in her that Symeon sayd vnto her prophecyenge lõge before/ his swerde shall perce through thyn owne soule/ that is to saye/ the swerde of his passyon and sorowe/ and that befell ofttymes on this daye. But

Tuã ipsius aiam pertransibit gladius.

now sothly the swerde of this spere hath perced bothe the body of the sone and also the soule of the mother. After this they sate downe all besyde the crosse / but what they sholde do they wote not. For they may not take downe the body and bury it / bycause they haue neyther strength nor instrumentes apte therfore. And for to go awaye fro hym so hangynge they dare not / and longe abyde there they may not / bycause that the nyght was come on them. Here mayst thou se in what sorowe and perplexite they ben. O benygne lorde Jesus how is this that ye suffre your dere mother chosen before all other / that is ꝑ myrrour of all the worlde and your specyall restynge place / so to be turmented and troubled / that vnneth she hath ony spiryte to lyue and tyme it were that she had some maner of rest and releasynge of her sorowe.



Of the takynge downe of the body of our lorde Jesus fro the crosse at euensonge tyme. Ca.xlvj.

IN the meane tyme that our Lady and Johñ / and other before sayd were in so grete perplexite and desolacyon / as it is sayd / they loked towarde the Cite

as oftentymes they dyd for drede/and than sawe they many other comynge towarde them by the waye/the whiche was Joseph of Armathye and Nychodeme/ bryngynge with them dyuerse instrumentes/with ꝑ whiche they sholde take downe the body of our lorde Jesu fro the crosse. And also they brought with them an hondred pounde of myrre and aloes for to anoynt his body with/and so bury it. And than they all arose vp with grete drede/not knowynge what they wolde do. O lorde god how grete is the sorowe this daye. Than Johan takynge hede to them that were so comynge sayd to our lady. Sothly I se comynge there Joseph and Nychodeme. And than our lady caught spiryte/and was gretly cõforted and sayd. Blessed be our lorde god/that hath sent vs helpe at our nede/and hath mynde of our sorowe/and that hath not forsaken vs in our trybulacyon. Good sone Johan go agaynst them and welcome them/for I wote well they come to our socour. And anone Johan went agaynst them. And whan they mette/they cleped eche other with weppynge teres/and myght not speke to eche other a grete whyle for tendernes of compassyon and sorowe. After that they had walked forth a lytell whyle and drawen nygh towarde the crosse/Joseph asked who was there with our lady/& how it stode with ꝑ other dysciples. And Johan answerynge tolde them who was there with our lady/but of the disciples he coude not tell/for he sayd there was none of them seen there all that daye/& ferthermore at theyr askynge/he tolde all that was done agaynst our lord/& all the processe of his passyon. And whan they came nygh the place knelynge downe & weppynge they honoured our lord Jesu

And after metynge togyder our lady and her ſyſters and Mawdeleyne receyued them worſhypfully with knelynge and lowe bowynge to the erth/ & they agayn warde knelynge & worſhyppyng with grete weppyng ſtode ſo togyder a grete whyle or they ſpake. But at ỹ laſt our lady began to ſpeke to them and ſayd. Sothly frendes ye haue done well/that ye haue mynde ſo of your mayſter/for he loued you well. And as I knowlege playnly to you/it ſemed to me ỹ there was a newe lyght ryſen at your comynge. For before we wyſt not what we myght do/and therfore god quyte you. And they ſayd agaynwarde/we ben ſory with all our herte for all theſe wronges & malyce done agaynſt hym. For as we ſe well ỹ wycked men haue ỹ mayſtry agaynſt the ryghtwyſe man/ & we wolde full gladly haue delyuered hym fro ſo grete iniury yf we had myght. But at the leeſt we ſhall do this ſeruyce vnto our lorde and mayſter that we be come fore. And than they made them redy to take hym downe. Take now good hede in maner as I haue ſayd before to the maner of takynge downe/there are ſet two ladders on the ſydes of the croſſe/one agaynſt another/ & Joſeph goth vp on the ladder ſtandynge of that hande on the ryght halfe and beſyeth hym to drawe out the nayle of that hande but it is full harde/for the nayle is grete & longe/and harde dryuen in to the tree/& without grete thryſtyng down of our lordes hãdes it may not be done/but that is no force/for our lorde knoweth that he doth all truly and with good entent/& therfore he accepteth his dede And whan the nayle was drawen out/Johan made ſygne to Nychodeme for to take it hym priuely/ſo that our lady ſe it not for dyſconforcynge. And after in the

same maner Nichodeme draweth out the nayle of the lyfte hãde/& taketh it preuely to Johñ/& than Nichodeme cometh downe for to drawe out ꝑ thyrde nayle of the fete. And in the meane tyme Joseph susteyneth the body. Sothly well is hym ꝑ may susteyne & clepe that holyest body of our lorde Jesus/ther with our lady taketh in her handes reuerently our lordes ryght hãde & beholdeth it/& layeth it to her eyen/& deuoutly kysseth it sore weppynge & syghynge. And whan ꝑ nayle of the fete was drawen out/Joseph came of softly/& all layd to hãdes & toke our lordes body/& layde it downe vpon the erth/& our lady toke the heed & the sholders & layde it on her arme. But Maudeleyne was redy to take & kysse the fete/at the whiche she founde so moche grace before in his lyfe. Other of that company stode aboute beholdynge/and all makyng grete lamentacyon vpon hym after the prophecy ꝑ was than fulfylled/sayenge that they sholde make sorowe vpon hym as vpon the onely begoten chylde/& namely his blessed mother all tymes sore weppynge/and than sorowfully beholdyng the woundes of handes and fete/& specyally that horyble wounde of his syde/now takynge hede to one/& now to an other/& seynge his heed so foule fared with and his heere to drawen with the sharpe thornes/and his louely face all defouled with spyttynges and blode & the heeres of his berde drawen away fro his chekes as the prophete Esaye speketh in his persone thus. I gaue my blode to them that smytten it/& my chekis to them that drewe the heere awaye.

¶ Of the buryenge of our lorde Jesus at complyn tyme. Ca.xlvij.



After a lytell whyle layenge the body of our lorde Jesus bytwene his mothers armes (as it is sayd) whan it drewe towarde nyght/ Joseph prayed our lady that she wolde suffre the body to be dressed after the maner of iewes and buryed. But she was lothe therto & sayd. Good bretherne take not so soone my chylde from me/ rather bury me with hym. Than sayd Johñ my dere mother let vs assent to Joseph & Nichodeme/ and suffre our lordes body to be buryed/ for elles by occasyon of to moche taryenge ye myght fall lyghtly in daunger and sclaunder of the iewes. And at this suggestyon of Johan/ our lady as wyse and discrete/ thynkynge that she was commytted to hym by our lorde/ wolde no lenger lette his buryenge/ but blessed the body & let them dresse it as they wolde. And Johñ Nichodeme/ Joseph & other began to anoynt the body and wrapped it in lynnen cloth/ as it was the maner of iewes buryenge. Neuertheless our lady kepte alwaye the heed in her lappe/ for to dresse that her selfe/ and Mawdeleyn the fete. And whan they had dressed the legges & came nygh to the fete/ Mawdeleyne sayd I praye you suffre me to dresse the fete/ at the whiche I founde so moche grace. And they suffrynge her alsynge/ she helde the fete & loked vpon them/ weppynge and almoost faylynge for sorowe. And ryght as she before in his lyfe dyd washe them with teres of com-

puncpon now moche more she wassheth them with teres of grete sorowe and inwarde compassyon. For as he very sothfastnes wytnesseth of her / she moche loued / and therfore she wepte moche / & namely in this last seruyce doynge to her mayster and lorde deed so pyteously / vnnethes for sorowe myght her herte abyde in her body / for she wolde full gladly haue dyed there at her lordes fete. She sawe none other remedy / but she belyed her with all her myght now at the last seruyce to hym / the whiche was full straunge to her for to dresse his body in the best maner that she may / but not as she wolde / for she had neyther mater wherof nor tyme therto. But neuertheless in maner as she may she wassheth his fete with teres / & after deuoutly wypeth them and kysseth them / and wrappeth in clothes in the best maner as she can. Whan they had thus done and dressed the body vnto the heed / they loked to our lady that she wolde perfourme her parte. And than began they all mekely to wepe and make sorowe. Than she seynge that she myght no lenger dyfferre / setteth her syght vpon the face of her sone / and speketh to hym in this maner. My swete sone I holde the here now deed in my lappe / and as I se we must departe bodyly / but harde is the departynge of deth. Here before was a lykyng couersacyon betwene vs / & we were lyuynge amonge other men euer without playnte or offence / though it so be that thou arte slayne now as a wycked man / and I haue serued the truly / and thou me / but in this sorowfull batayle thy father wolde not helpe the / & I myght not / wherfore thou forsoke thy selfe for the loue of mankynde that thou woldest agayne bye / but full harde / paynfull and

dere is thy byenge/Wherfore neuertheleſſe I am glad for the heele & ſaluacyon of man/but in thy paſſyon & deth I am full harde turmented/for I Wote Well that thou dydeſt neuer ſynne/& that thou arte clayne Without gylt through ỹ foule horryble deth/Wherfore now my dere ſone our bodyly felawſhyp twynneth/& now muſt I nedes be departed fro the/& ſo I ſhall bury the but Whether ſhall I thy mooſt ſorowfull mother after that go/& Where ſhall I dwell. My dere ſone how may I lyue Without the/ſothly I Wolde gladly be buryed With the/ſo that Where ſo euer thou Were I myght be With the/but lythen I may not be buryed With ỹ bodyly/at the leeſt I ſhall be buryed With the ghoſtly in mynde/Wherfore I ſhall bury With thy body in thy graue my ſoule/and therfore that I cõmende & leue to the. O ſWete ſone how ſorowfull is this departynge. And there With grete haboũdaũce of teres ſhe Waſſhed mothe better his heed/than Mawdeleyne dyd before his fete. Than ſhe Wyped his face & kyſſed it/and after Woũde his heed in a ſudary/& ſo ſygned & bleſſed hym And than all togyder honourynge & kyſſynge his fete toke hym vp & bere hym to the graue/our lady beryng the heed/& Mawdeleyne the fete/& other the myddell parte. There Was nygh that place of ỹ croſſe the ſpace of a ſtones caſt a newe graue/Wherin no body Was buryed before/and therin With reuerence kneelynge they layde hym With grete ſyghynges/ſobbynges & Wepynges. And after he Was ſo buryed/& his mother had gyuen hym her bleſſynge/they layde a grete ſtone at ỹ dore of the graue/& Went theyr Waye towarde ỹ Cite/that is to ſaye/Joſeph & his felawſhyp. But Joſeph at his goynge ſpake to our lady and ſayd. My lady I

praye you for goddes loue and for the loue of your sone our mayster / that ye vouchesaue to come & take your herbowe in my hous / for I wote well that ye haue no hous of your owne / Wherfore take myne as your owne / for all myne ben yours. And in the same maner Nichodeme prayed on his syde. And she lowly enclynynge to them answered and sayd that she was commytted vnto the gouernayle of Johan / Wherfore they than prayed Johan the same. And he answered that he wolde lede her vnto the mount Syon / Where theyr mayster louped on the daye before at euen With his dysciples / and there wolde he abyde With her. And so they lowly salewynge our lady and worshyppyng the sepulcre wente forth on theyr waye.

What was done of our lady and other after the buryenge of our lorde Jesus. Ca.xlviij.

When it drewe to nyght / Johan spake to our lady and sayd. It is no honeste to dwell here lenger / & to come in to the Cite in ỹ nyght / Wherfore yf it be your wyll / go We hens / & turne We agayne And therWith our lady rose vp / and With all them kne lynge blessed and kyssed the sepulcre / and sayd. My dere sone I may no lenger stande here With the / but I recõmende the to thy father. And than lyftynge vp her eyen to heuen With teres and inWarde affeccyon sayd to the father almyghty. Euerlastynge father I recommende to you my sone and my soule the Whiche I leue here With hym. And therWith they began all to go theyr Waye. And Whan they came to the crosse / there they kneled downe and honoured the crosse and

sayd. Here made my sone his ende/and here is his pre-
cyous blode/and so dyd all the other. For thou mayst
thynke and vnderstande that she was the fyrste that
honoured the crosse/as she was the fyrst that honou-
red her sone borne. And after fro thens they toke the
waye towarde the Cite/and ofte by the waye she lo-
ked agayne towarde her sone/and whan they came
there as they myght no more se the crosse/our lady &
all other kneled and honoured it weppynge. And whan
they came nygh the Cite/our ladyes systers couered
her face in maner of a mournynge wydowe/and they
went before/& our lady folowed after betwene Maw-
deleyne & Johñ so the face couered. Than Mawdeleyn
at the entre of ỹ Cite desyrynge to haue our lady to her
hous before the takynge of ỹ waye that ladde thyder-
warde/she spake to our lady & sayd. My lady I praye
you for the loue of my mayster your sone that ye wyll
let vs go to our hous in to Bethanye/where we may
best abyde. For as ye knowe well my mayster loued
well that place/& came gladly oftentymes therto/and
that hous is yours with all that I haue/wherfore I
praye you that ye wyll come. And here they began to
wepe. But our lady holdynge her peas/and makyng
sygne vnto Johan for to answere. And Mawdeleyne
prayenge hym for the same mater. He answered & sayd
It is more semely that we go to mount Syon/namely
for so we answered and sayd to our frendes/wherfore
come thou rather with her to that place. Than sayd
Mawdeleyne to Johan. Thou knowest well I wyll
go with her whether so euer he goth/and that I shall
neuer leue her. After whan they came in to the Cite
there came on all sydes maydens and good matrones

to her goynge with her & sorowynge & confortynge in
theyr maner. And also good men ꝑ went by had grete
compassyon of her/and were stered to weppynge & sayd
Sothly this daye is done grete wronge by our prynces to the sone of this lady/and god hath shewed grete tokens and wonders by hym. Juyse them what they haue done. And whan they came nygh ꝑ place where they wolde rest/our lady bowynge lowly to the ladyes that came with her/and thankynge them. And they agaynwarde to her/toke theyr leue of other makynge grete lamentacyon and sorowe. And than our lady and Mawdeleyne & the other systers of our lady went in to that hous. And Johan after he had voyded the other women and thanked them/shette the doze after them Than they beynge so all by themselfe togyder/our lady lokynge about the hous and myssynge her beloued sone Jesus/with grete sorowe of herte cõplayned her and sayd. O Johan/where is now my dere sone/that so hygh specyall affeccyon had to the. O Mawdeleyne where is thy mayster that so tenderly loued the/and thou so gladly seruedest hym. O my dere systers where is now my sone. Sothly he is gone awaye fro vs/he that was all our ioye and our confozte/and the lyght of our eyen/ye sothly he is gone/& that with so grete anguyssche and payne/as ye all haue seen/and that is that encreaseth my sorowe/that in all his paynes we myght not helpe hym/his dysceples forsoke hym. His father almyghty wolde not socoure hym/& how soone all these thynges agaynst hym were done/ye knowe and haue seen/was there euer ony theefe oz wozse doynge man so soone dampned/& put to so pyteous deth. Foz loo the last nyght he was taken as a theefe/and er-

ly on the morowe brought before the iustyce/ at tyerce dampned/ at sexte on the crosse hanged/ at noone deed/ and now buryed. O my dere sone a bytter departynge was this/ and a sorowfull myndē is this of thy foulest and horryblest deth. Than Johan prayed her to stynte of suche sorowfull wordes/ and to seace of wepynge/ and cōforted her in the best maner that he coude. And thou also by deuoute ymagynacyon as thou were there bodyly present/ conforte our lady and that felawshyp/ prayenge them to ete somwhat/ for yet ben they fastynge/ and after to slepe. But that I trowe was full lytell. And so takynge theyr blessynge/ go thy waye at this tyme.

¶ What our lady and other with her dyd vpon the saterdaye. Capitulum xliv.

Erly at the morowe vpon the saterday stode in the forsayd hous the gates shette/ our lady/ Johan/ and other women before named in grete mournynge and sorowe/ hauynge in mynde the grete tribulacyons & anguysshes of the daye before/ not spekynge/ but by tymes lokyng on eche other/ in maner as they done that ben ouerlayde with grete myschefe and sorowe/ and knowe no conforte/ nor no socour. And therwith they herde one knocke at the gate/ and than they dredde sore. For all thynge in that tyme they dredde bycause that theyr sykernes & conforte was awaye. Neuertheles Johñ wente to the gate/ and vnderstode that it was Peter/ and he wente and tolde them so. Than our lady badde vndo the gate and let hym in. And Peter comynge in

With grete shame weppynge and sobbynge saluted our lady and other/but spake not. And therwith they all began to wepe & myght not speke for sorowe. A lytell whyle after came other disciples one after an other in the selfe maner at the begynnynge/makynge sorowe and weppyng. But at the last whan they seased of weppynge/and began to speke of theyr lorde. Peter fyrst sayd in this wyse/I am ashamed and confounded in my selfe/and I sholde not by reason speke in your presence/or appere in the syght of men. For as moche as I lefte so cowardly & forsoke so untruly my lorde that loued me so moche. And in the same maner all other smytynge theyr handes and sore weppyng accused & reprehended them selfe/that they had so lefte theyr lorde Than our lady coforteynge them sayd. Our good lorde and mayster/and our true herdman is gone from vs/and we ben lefte now as fatherles chyldren. But I hope truly that we shall sone haue hym agayne. And ye knowe well that my sone is benygne and mercyfull blessed may he be/for he loued you well/and therfore doubte not/but that he shall be well reconcyled to you/and gladly he shall forgyue all the trespaces & offences. For sothly by sufferaunce of the father the malyce agaynst hym was so grete/& the woodnes of his enmyes so stronge and myghty that ye myght not haue socoured hym/though ye had abyden styll with hym/and therfore drede not/all shall be well. Than answered Peter & sayd. Sothly as ye saye/so it is/for I that sawe but a lytell of the begynnynge was with so grete drede smytten in the porche of Cayphas hous/that vnneth wende I for to haue escaped the deth/& therfore I forsoke hym/and had no mynde at that tyme of

the wordes that he had ſayd to me before tyll he loked on me. And Mawdeleyne aſked What thoſe wordes were. And he ſayd/how he tolde hym before that he ſholde forſake hym/& what tyme. And ſo forth he tolde all his wordes ſpoken to them/and ſpecyally that he tolde before many thynges to them of his paſſyon in that ſouper tyme/that he made with them the thurſdaye at euen. Than our lady ſayd that ſhe wolde gladly here of that proceſſe that befell at that ſouper. And Peter made ſygne to Johan that he ſholde tell that proceſſe/and Johan telleth all that was done & ſayd. And after to Peter he tolde all the proceſſe of his paſſyon as he deſyred. And ſo what of theſe thynges and of other done of our lorde Jeſus amonge them they tell to other/now one & now an other as it cometh to theyr mynde/dryuynge awaye all that daye in ſuche maner talkynge of our lorde Jeſus. O lorde how attentyfly & beſyly Mawdeleyne lyſtned to thoſe wordes/but mothe more our lady/ſayenge oftentymes at the ende of a proceſſe. Bleſſed be my ſone Jeſus/namely whan ſhe and Mawdeleyne herde of the makynge of the ſacrament/& how he gaue them in the fourme of breed his owne body to ete/& in the fourme of wyne his blode to drynke. Sothly I trowe ỹ with ſouerayne meruayle theyr hertes melted in to lykynge ſorowe/& ſorowfull lykynge brekynge out on weppynge/& ſhedynge ſwete teres for that hygh brennynge loue that he ſhewed to man ſoueraynly in that excellent and paſſynge dede of charite. But now paſſynge ouer ſo ſhortly of this meditacyon at this tyme. More ouer take good hede and beholde them this daye in full grete ſorowe and drede/and haue compaſſyon on them yf thou canſt.

For what is it to se how that the lady of all the worlde and the pryncelle of holy chirche and chefetaynes of goddes people be now so in dryue and sorowe put and hydde in that lytell hous / not knowynge what they may doo / not hauynge conforte but onely in that co-mynge of the wordes and dedes of theyr lorde Jesus. Neuertheleſſe our lady ſtode alwaye ſadly in a reſtfull and pealyble herte. For ſhe had euer a certayne hope of the reſurrectyon of her ſone. And therfore holy chir-che maketh mynde ſpecyally of her euery ſaterdaye / by that in that daye ſtode onely in her the fayth of our lorde Jeſus that he was very god. Neuertheleſſe ſhe myght not haue fully ioye / bycauſe of the mynde of his harde deth and his bytter paſſion / whan the ſonne was gone downe / and it was leſull to werke / Mary ma wdeleyne and an other Mary with her went forth in to the Cite for to bye maters able to make oyntment of / as they had ſom what done on the frydaye before vnto ꝑ ſonne ſettynge. For by ꝑ lawe they were bounde to kepe the ſabbot daye fro the ſonne reſt of the daye before vnto the ſonne reſt of the ſame daye. Now take hede and beholde them how they gone with ſorowfull chere in maner of deſolate wydowes to ſome apoty-cary or ſpycer / the whiche they had knowlege of that he was a good deuoute man / and that wolde gladly fulfyll theyr wyll and deſyre in that party. And whan they had choſen the beſt oyntmentes that they coude fynde / and payed therfore / they wente home agayne werkynge them in the beſt maner that they coude. And ſo mayſt thou ſe how dylygently and truly they werke and trauayle for our lorde Jeſus with wepyn-ges and ſyghynges amonge. And how our lady and

the apostles stode and beheilde and peraduenture helpe them amonge. And whan it was nyght/they seased and wente to rest suche as it was. And so this may be the meditacyon for the saterdaye touchynge our lady and other women/and the apostles.



But what dyd our lorde Jesus that daye. Sothly anone as he was deed/he went in soule downe in to hell/where as ỹ holy fathers were. And than were they in ioye and blysse/by the vertue of his blessed presence. For the syght of god is perfyte ioye. And here may we se how greate is his benygnite/in that he wolde hymselfe go downe to hell/how greate cha-

rite and mekenes that was. For he myght haue sente an aungell and haue delyuered them out of the deuyls handes / and brought them vnto hym where he had lyst / but his loue and his mekenes wolde not haue suffred that / and therfore he wente hym selfe downe in to hell / and vysyted his chosen soules there / and that not as seruauntes but frendes of hym that was lorde of all. And than all the holy fathers in his compynge fylled with ioye and blysse / and all sorowe and mysykynge awaye passed stode before hym in louynges and songes of prophecyes and psalmes that were before sayd. And than fulfylled as they ben wryten in holy wryte / vnto the tyme that he wolde take his body agayne / and ryse vp gloryously fro deth to lyfe / as it foloweth in procesſe here after. To the whiche lyke for to ryse at the last with hym / he graunte vp our lorde Jesus that for vs dyed on the crosse.

Of the glorious resurrecyon of our lorde Jesus / and how he fyrst appered to his mother / as it may be reasonably byleued. Ca.l.

After that the worthyest prynce and mooste myghtyest conquerour Jesus thrugh his bytter passyon and harde deth had vanquyshed and vtterly ouercomen that abhomynable tyraunt mannes enemy and his aduersary sathanas with all his wycked hooste. As soone as the soule was departed fro the body / he wente downe to that tyrauntes pryson hell. And ryght as in soth he was lorde of vertues and kynge of blysse / so by his soucrayne myght and ryght wyſenes he brake that



pryſon / and entred with vnſpeakable ioye and bly ſſe to his choſen people / that there had ben in dyſtreſſe many a thouſande yeres before. And than was that pryſon turned in to a bly ſſfull paradyſe thrughe his preſence / and all that bleſſed felawſhyp with myrth and ioye that may not be ſpoken or thought honoured and worſhypped / and thanked ſouerayntly theyr lorde that ſoo gracyouſly delyuered them from that thral-dome of the feende / and reſtored them vnto that bly ſſe that they had forfeyted worthyly by ſynne. And ſoo in hympnes and ioyfull ſonges of the foreſayd pro-

phecye fulfylled. Fyrſt Adam and his progenye / and after Noe and Abraham / Moyſes and Dauyd / With all the other holy fathers and prophetes louynge and thankynge our lorde Jeſus cõtynued there With hym and his bleſſed aungels / vnto the tyme that it lyked hym to take theym thens With vnſpeakable ioye and myrth / and ſet them in paradyſe terreſtre / Where as Enoch and Hely lyuynge in bodyes abyde the tyme of Antechryſt / the Whiche alſo Were ſouerayniy cõforted by his glorious preſence With that bleſſed compa-ny. And Whan it drewe towarde daye vpon the ſon-daye / that Was the thyrde daye of his paſſyon / our lorde Jeſus ſpake vnto them all / and ſayd theſe ma-ner of Wordes. Now it is tyme that I reyſe my body from deth to lyfe / and I therfore now ſhall go and ta-ke my body agayne. And therWith they all fallynge downe and Worſhyppynge hym ſayd. Goo our lorde and kynge of blyſſe / and ſoone after yf it be your Wyll come agayne to vs / for We deſyre ſouerayniy for to ſe your mooſt glorious body to our ſouerayne confort. Comynge than our lorde Jeſus in ſoule With a Wor-ſhypfull multytude of aungelles to the graue Where his bleſſed body laye on the ſondaye full erly before the full ſprynggynge of the daye / and takynge agayne that body mooſt holy / roſe vp thrꝛough his owne ver-tue and myght / and Wente out of that graue cloſed as he Wente fyrſt out of his mothers Wombe clene vir-gyn in his Natyuite / Without ſorowe or Wemme of ſynne. And than aboute the ſame tyme / that is to ſaye erly on the morowe Mary Mawdeleyne / Mary Ja-mes / and Mary Salome takynge theyr leue fyrſt at our lady / toke the Waye towarde the graue With theyr

precyous oyntmentes / dwellynge styll at home our lady / and makynge her prayers in this maner. Almyghty god father moost mercyfull and moost pyteous / as ye well knowe my dere sone is deed and buryed. For sothly he was nayled to the crosse / and hanged bytwene two theues / and after he was deed / I helped to bury hym with myn owne handes / whome I cõceyued without corrupcyon / and bare hym without trauayle and sorowe / and he was all my good / all my delyte / and all the lyfe and confort of my soule. But at the last he passed awaye from me all to beten / all to wounded / and all to rent / and all his enemyes rose agaynst hym / and scorned hym / & dampned hym to deth / and his owne dysciples forsoke hym & fledde awaye from hym / and I his sorowfull mother myght not helpe hym. And as ye knowe well father of pyte and of mercy that haue all power & myght / ye wolde not than delyuer hym from that harde and shamefull deth. But now ye may restore hym to me agayne to lyfe / and that I beseche your moost hygh maieste. Lorde where is he now / why taryeth he so longe from me / good father I praye you sende hym to me / for my soule may not be in rest vnto the tyme that I se hym. O my swete sone what doost thou now / and why abydest thou so longe or thou comest to me. Sothly thou saydest that thou sholdest agayne vp ryse the thyrde daye / and is not this the thyrde daye my dere sone / aryse vp now all my ioye / and confort me with thyne agayne compynge / whome thou so moche dysconfortest through thyne awaye passynge. And with that she so prayenge and swete teres shedynge / loo sodeyn-

ly our lorde Jesus came and appered to her/and in the mooste whytest clothes with a gladde and louely chere gretynge her on syde halfe in these wordes. Salue sancta parens.that is to saye/heyle holy mother. And anone she turned her and sayd. Arte thou Jesus my blessed sone. And therwith she knelynge downe honoured hym. And also he agaynwarde knelynge sayd. My dere mother I am he/I am vp rysen/and loo I am with the. And after bothe rysynge vp kyssed louely ethe other/& she with vnspeakable ioye clepynge hym sadly rested all vpon hym/and he gladly bare her vp and susteyned her. After bothe syttynge togyder/our lady besyly and curyously beheldē hym in semblaunce and in handes and fete/and all the body/Whether he had the sygnes of the woundes before/askynge hym whether all the paynes and sorowe were awaye. And he answered and sayd/ye sothly worshypfull mother/all sorowe is awaye fro me/and deth and sorowe & all paynes and angupsshes I haue ouercome/so that I shall neuer fro hens forwarde fele ony thynge of them. And than she sayd/blessed be the holy father that hath agayn gyuen the to me/and his holy name be exalted loued and magnyfyed euer without ende. And so they bothe louely and lykyngly talkynge togyder made a grete & a ioyful feest/and our lorde Jesus tolde her the worthy thynges that he dyd in those thre dayes after his passyon/& how he had delyuered his chosen people fro hell & fro the deuyll. Loo this is a souerayne paske And this is the ioyfull daye that Dauyd speketh of specyally sayenge. Hec est dyes quam fecit dominus: exultemus igitur et letemur in ea. Amen.

Resurrexi et adhuc tecū sum.

How Mary Mawdeleyne and other Maryes came to the graue. Capitulum.lj.



AS I sayd before Mary Mawdeleyne and her two felowes toke theyr waye towarde the sepulcre of our sauyoure Jesus with precyous oyntmentes. And whan they came without the gate of the Cite/ they toke in to theyr mynde the paynes and the turmentes of theyr dere mayster. And therfore in all places where ony thynge was notably done agaynst hym/ or by hym/ they somwhat stode and abydynge knelynge downe & kyssynge the erth/ syghynge and weppynge/ and in these maner

wordes sayenge to eche other. Lo here we mette hym with the grete heuy crosse on his backe whan his mother swowned & halfe deed. And after here he turned to the women of Jherusalem that made sorowe for hym. And ferthermore here for werynes ouer myght he layde downe the crosse. And here it was that the wycked turmentours violently and cruelly put hym forth and constrayned hym to go faster. And here at the last they spoyled hym of his clothes and made hym all naked/ and so cruelly nayled hym vpon the crosse. And than with greate sorowe and shedynge of teres/ fallynge downe vpon theyr faces they worshypped inwardly and kyssed deuoutly the crosse of our lorde/ that was than besprynckled with his precyous reed blode. And ferthermore they ryslynge vp and goynge towarde the graue sayd vnto eche other/ Who shall ouerturne to vs
Textus. that greate stone fro the dore of the sepulcre. And therwith they nyghynge therto and inwardly beholdynge sawe the stone ouerturned/ and an aungell syttynge therupon and sayenge to them. Drede not/ ye seke Jesus/ and so forth as the gospell telleth. But they for as moche as they founde not the body of theyr mayster there as they hoped/ were soo dystourbled in theyr wyttes and abasshed that they toke no regarde to the aungelles wordes/ but with greate sorowe and drede anone returned agayne vnto the dysceples/ and tolde them that theyr lordes body was taken awaye/ and whether they wyst not. And than Peter and Johan ranne towarde the sepulcre/ & with them the forsayd woman/ & all they ranne for feruent loue to Jesus/ se-
Luc. xxiij kynge theyr hert & theyr syke. But after the processe of
Jo. y. vnj the gospell Peter and Johan entrynge the graue/ and

not kyndynge the body/but onely the clothes that he
was wrapped in/& the ſudary of his hed with grete
heuynes they turned home agayne. And here ought
we to haue inwarde compaſſyon of them. For ſothly
at this tyme they were in full grete deſolacyon and ſo-
rowe/whan they ſought ſoo theyr lorde and founde
hym not/nor wyſt where they ſholde ſeke hym more.
Also here we haue enſample that often tymes before M.
grete ioye/cometh grete dyſconforte and ſorowe/the
whiche is to be borne pacyently for the tyme/and euer
Jeſu to be ſought and called on by deuout pray[illegible]
feruent deſyre vnto the tyme that he be fou[illegible]
proceſſe after folowynge ſheweth. For after B.
poſtles were gone agayne (as it is ſayd) in[illegible]
deſpayre/the foreſaid Maryes abode & loked o[illegible] the Luc.xxiij
ſepulcre/& than they ſawe the two aūgels ſyttynge in
whyte clothes/& ſayenge to them. What ſeke ye hym
that lyueth with them that ben deed. But they yet
toke no regarde to theyr wordes/nor toke ony confor-
te to the ſyght of the aūgels/for they ſought not the aun-
gels/but the lorde of aungels. And for they foūde hym
not/therfore the two felowes of Mawdeleyne all heuy
and diſconforted withdrewe them and ſet them downe
ſome where a lytell beſyde/makynge theyr mone eche
to other. But Mary mawdeleyne not wytynge what Jo.ij.biij
ſhe myght do/for without her mayſter ſhe coude not
lyue. And for ſhe founde hym not there/nor wyſt not
where ſhe ſholde ſeke hym elles/ſhe ſtode ſtyll there Textus.
without the graue weppynge/and ofte ſhe loked in. For Maria
ſhe hoped euer to fynde hym there as ſhe helped to bu- ſtabat ad
ry hym. And than ſayd the aungels to her/woman monumē
why wepeſt thou/whome ſekeſt thou. And ſhe ſayd/ tum.

they haue taken awaye my lorde & I wote not where
Notabile they haue put hym. Beholde here the wonderful werkynge of loue. A lytell before she had herde of one aungell that he was ryſen/and after of two that he lyued. And yet she had it not in mynde/but sayd/ I wote not and all that made loue. For as Origene sayth/ her herte and her mynde was not there she was in body/ but it was there as her loue was/that is to saye/her mayster Jesus/and therfore she coude not speke nor here but of hym. And therfore befell that what tyme she wepte so and toke no regarde to the aungels/ by[illegible] the feruent loue that she had to our lorde Je[illegible] was lorde of aungels. Her merciſull mayster [illegible] no lenger holde hym fro her/but appered to her as it followeth.

¶ How our lorde Jesus appered after his resurrecyon to Mary Mawdeleyne. Ca.lij.

OUr lorde Jesus spekynge with his blessed mother at his fyrst apperynge to her/as it was tolde & sayd before/amõge other louely comonynge tolde her of the grete belynes & feruent kelynge of Mawdeleyne/& sayd that he wolde go shewe hym bodyly to her to cõforte her. And our lady glad therof sayd. My blessed sone go in peas & comforte her/for she loueth you gretely and full truly/and was full sory of your deth. But I praye you thynke to come agayne to cõforte me. And so she louely cleppynge and kyllynge hym/let hym go. And anone he was in the gardyne where Mawdeleyne was/& sayd to her. Woman whome seketh thou/and why wepeſt thou.

Our lorde asked that that he wyst well/to the ende (as
saynt Gregory sayth) that by her answere in the me-
nynge of hym the fyre of loue sholde be more feruently
kyndeled in her herte. Neuertheles she not knowynge
hym/but all dystraught & out of her selfe/ suppolynge
that he had ben a gardyner sayd. Syr yf thou hast ta-
ken hym awaye/tell me where thou hast done hym/
that I may take hym to me. And though our lorde
was not a bodyly gardyner/neuertheles as the same
clerke Gregory sayth/he was so in soth ghostly to her.
For he was that planted in her herte ỹ plantes of ver-
tues & true loue. And than our lorde Jesus hauynge
compassyon of her greate sorowe and weppynge there
called her by her homely name and sayd Mary/the
whiche worde sodeynly heeled all her sorowe. And she
than knowynge hym/with an vnspeakable ioye sayd.
O rabony/that is to saye mayster/ye be he that I
haue so longe sought/and why haue ye hydde you so
longe from me. And anone she ranne vnto hym/and
fallynge downe vnto the erth wolde haue kyssed his
fete as she was wonte before by vnperfyte affeccyon
to his manhode that was than deedly/but not so now
after his resurrection/wherfore our lorde Jesus wyl-
lynge to lyfte vp ghostly her herte and her affeccyon
to heuen and to the godhede/and that she sholde no
more seke hym in erth in maner as she dyd before that
he was deed/sayd. Touche me not in that erthly ma-
ner/for I haue not styed vp vnto my father/that is to
saye/I am not yet lyfte vp in thy soule by true & per-
fyte byleue/that I am euen with the father very god
And therfore touche me not in that maner imperfytly
But go and saye to my bretherne I ascende vp to my

father and your father/to my god and your god. And ferthermore our lorde homely compynge with her/spake to her in this maner. Woteſt thou not well doughter that I tolde the before my paſſyon that I ſholde ryſe the thyrde daye from deth to lyfe/and why woldeſt thou than ſo beſyly ſeke me in the ſepulcre. And ſhe ſayd. Sothly mayſter I ſaye you that my herte was fylled with ſo grete ſorowe of the bytternes of your harde paſſyon and deth/that I forgate all other thynges/and onely thought on your body deed and buryed/and on the place that it was buryed in. And therfore I brought now the oyntment for to haue anoynted with your gloryous body. Bleſſed be your almyghty godhede/where through ye wolde ryſe fro deth to lyfe and come agayne to vs. And ſo they two true louers ſtode & ſpake togyder with grete lykynge and ioye. And ſhe curyouſly beholdeth his glorious body/and aſketh what her lyketh. And he in all thynge anſwered pleaſyngly vnto her paye. And ferthermore though our lorde ſo ſtraungely as it ſemeth anſwered her at the byddynge/byddynge her that ſhe ſholde not touche hym/neuertheleſſe I may not trowe/but that afterwarde he ſuffred her to touche hym/and to kyſſe bothe handes and fete or they departed. For we may ſuppoſe and goodly byleue/that ſythen he wolde ſo affectuouſly/and ſpecyally after his owne mother fyrſt before all other byſyte and appere to/that he wold not therby in ony maner deſtourble her or heuy her/but rather in all poyntes conforte her/and therfore the good lorde that is ſo benygne and full of ſwetnes/namely to all thoſe that truly loue hym/ſpake not to her the foreſayd wordes in ſtraũge maner and buyſtouſly

in my sery shewynge her imperfyte affeccyon/as it is
sayd/& wyll ynge lyfte vp her herte body to god and to
heuenly thynges/as saith sayut Bernard. Than sayd
our lorde that he wolde go to her and vysyte & conforte
ether. And Mawdelayne marked than how she in so-
rowe/for she wolde neuer haue ben departed fro hym
and sayd. O good lorde I se well now that your con-
uersacyon wyll not be with vs in maner as it hath
ben here before/but good mayster haue euer myndé of
me/& of the grete goodnes & homelyes/& the tyme all
loue that ye haue vsed vn/and so thynke euer on me dere
lorde god. And he answered. Drede not/but be stedfast
and trust well that I shall euer be with the. And so she
takynge deuoutly his blessynge/and the vanysshynge
away fro her/she came to her felowes and tolde them
all the forsayd processe/wherfore they were glad as
touchynge his resurrecyon/but that they sawe hym
not with theyr eyen/they were heuy and sory. But the
good lorde suffred not theyr sorowe longe to laste/but
soone conforted them/as it folowyth after.

How our lorde Jesus appered to the thre Maryes. Mathei vicesimo nono. Ca. lvij.

Forthermore as the thre Maryes went towarde
the Cite/our curteys lorde Jesus metyng with
them by ỹ waye mekely greetyng them/sayenge/heyle
to you. And they so ioyfull of his presence that it may
not be sayd/fell down at his fete & clepyd them & kyssed
them with ioyfull teres/& also spake with hym/& he
with them homely wordes of ghostly conforte/behol-
dynge therwith his glorious body with vnspeakable

loye/the whiche they beholde the thynge haue before with louers eyen sowe. And than our lorde Jesus sayd to them. Go and saye my brethern that they go in to Galylee/for there shall they se me/as I tolde them before. Loo howe the mayster of meekenes calleth his disciples brethern/he lefte nat ouer this vertue/the whiche he soueraynly loueth. And who so wyll haue swete vnderstandynge and ghostly comforte in the forsayd processe/and also in that folowyth here after/hym behoueth to make hymselfe by deuoute medytacyon as he were bodyly present in all places and deades/as I sayd here before.

¶ Howe that our lorde appered vnto Joseph of Armathye/as telleth the gospeller of Nychodeme/and also to James the lesse/as sayth Jherome wytnesseth/I passe ouer for to tell fruyte of them.

¶ Howe our lorde Jesus appered to Peter.
Luce. xxiiij. Capitulum. xliij.

WHan Mawdeleyne and her felowes were come home/& tolde the disciples that our lorde was vprysen. Peter that was mooste feruēt in loue inwardly for owynge that he sawe not his lorde/& not mowynge rest for his grete loue/toke his waye alone towarde the sepulcre. For he wyst not where to seke hym elles. And soone after our benygne lorde Jesus hauynge compassyon of his sorowe appered to hym in the waye & grette hym sayenge. Peas to the Symon. And therwith Peter smytynge hymselfe sadly on the brest/and fallynge downe to the grounde with sore we-

pyng teres sayd. Lorde I knowlege my grete trespace in that cowardly I forsoke the / & often synnes denyed the / and therwith he kyssed his fete. And our lorde benignely lyftynge hym vp kyssed hym / and sayd. Be in peas & drede not / for all thy synnes ben forgyuen the / I knowe thyne infyrmite better than thy selfe / & therefore I tolde the before. But now go & conforte & stable thy brethern / & trust sadly that I haue ouercome all your enemyes. And so they stode & spake homely togyder. And Peter full besyly behelde hym & toke hede of all thynges / and after his blessynge taken he wente home agayne with grete ioye / tellynge our lady & the disciples what he had seen and herde. ¶ Of this processe of the apperynge to Peter / is not expressed in the gospell / but thus by deuoute ymaginacyon I haue set it here before other apperynges that follow. For so it semeth that holy chirche holdeth / as it is stedyned more playnly in the legende of the resurrection.

¶ Of the comynge agayne of our lorde Jesus to the fathers / and of theyr ioyfull songe. Ca.lb.

OUr lord Jesus after he departed fro Peter / wyllyngeto hym lyfte & conforte after his resurrection the fathers of the olde lawe and other / the whiche he had anone after his deth deliuered out of the deuylles thraldome / and set in paradyse of delyces / he came to them all glorious in whyte shynynge clothes with a grete multytude of aungelles. And they seynge hym afore comynge with so grete blysse / with vnspeakable louynge and ioye with songe of myrth they receyued hym / sayenge. Loo our kynge of blysse cometh to vs /

and mete we with our sauyour. For now the holy daye
shyneth vpon vs / and therfore come all and honour
we as worthy is our lorde god. And than all they fal-
lynge downe to the erth deuoutly honoured hym / and
after rysynge vp and standynge before hym / reuerent-
ly and meryly songe the psalmes of Dauyd / that spe-
cyally perteyneth to his louynge at this tyme. And
whan it drewe som what toward euentyde / our lorde
Jesus sayd to them. I haue compassyon on my bre-
therne the whiche ben wonders sory for my deth / and
for dede ben dysparpled as shepe that erre without
gouernour / and fore they desyre to se me / Wherfore I
wyll now go and shewe me to them / and conforte them
and soone after I shall come agayne to you. And they
all fallynge downe and honourynge hym sayd. Lorde
so be it at your wyll.

¶ How our lorde Jesus appered to the two dysciples
goynge towarde the castell of Emaus. Ca.lvj.

THe selfe daye of resurrectyon as two dysciples
of Jesu wente towarde the castell of Emaus /
mournynge & in maner of despayre / talkynge
togyder by the waye of that befell the fore daye before /
our lorde Jesus came in maner of a pylgeym & felaw-
shypped with them / askyng them questyons / & answe
rynge and tellynge them swete wordes of edifycacyon
as the processe of the gospell of Luke telleth playnly.
And at the last bydde hym / drawe & constrayne hym to
entre to dwell with them / shewed hym to them & was
knowen in the breed brekynge. Here may we vnder-
stande and se the grete goodnes & the benignite of our

loyde Jesu in many maners. Fyrst he shewed his goodnes in that his feruent loue wolde not suffre his beloued dyscyples longe to erre and be sory. Sothly he is a true frende/a cõfortable frlowe/and a benygne lorde. For loo he ioyneth & felowethe hym to them homely/he asketh the cause of theyr sorowe and heuynes goodly/and he expowneth the scriptures to them wysely/and enflambeth theyr hertes ghostly/consumynge all the erust of mysbyleue. Thus he dooth with vs all daye ghostly. For what tyme we ben in ony perplexite ouerlayde with heuynes or slouth/and we spekē cõmon togyder of Jesu/anone he tometh to vs cõfortynge vs & lyghtnynge our hertes/enflambynge vs to the loue of hym. For the best medycyne agaynst suche ghostly sekenes is for to speke of god/as the prophete Dauyd sayth. Lorde how swete ben thy speches and thy wordes to my chekes/ye passynge hony to my mouth. And in an other place/thy spechels gretely enflambed as fyre throughe werkynge of the holy ghost/and I thy seruaunt loued it. And to thynke on god and the grete goodnes of Jesu/helpeth moche in temptacyon and dyseale/as the selfe prophete sayth. My herte beryly hoted with the fyre of Chrystes loue & in medytacyon of Jesu shall brenne fyre of perfyte loue. Also we may se here the goodnes of our lorde Jesu/not onely in loue as it is sayd/but also in his profounde mekenes/as yf we take hede how lowly & mekely he goth with them that is to saye/the hygh lorde of lordes with his symple seruauntes as one of them/kepynge now the mekenes in his body glorysyed that he shewed before in his body deedly/and gyuynge vs ensample to folowe hym in that vertue. Yet also here we may vnderstande

Quã dulcia faucibus meis Ignitũ eloquiũ tuum.

the mekenes of our lorde Jesus/ in that he made hym
selfe so homely with those two symple disciples/ the
whiche were of lower degree than the apostles. But
this done not prouoke men/ for they will not gladly go
and speke & be conuersaunt but with them that ben of
grete fame & of hygh estate towarde ỹ worlde. And yet
ferthermore here is shewed his mekenes in the thyrde
poynt agaynst proude men. For as we may se/ they
will not gladly shewe theyr wysdome and theyr cu-
ryous wordes amonge fewe folke. But our louerayne
mayster of all wysdome hath no dysdayne of fewe/ for
he sheweth his preuy wysdome and hygh mysteryes
not onely to two/ as now at this tyme/ but also to one
as he dyd before with the woman samarytane. More
ouer we may consyder the grete goodnes of our lorde
Jesus in all the processe of the gospell afore sayd/ that
is to saye/ how he enfourmeth his disciples in maners
also feedeth & conforteth them/ and specyally take hede
how he seyneth hym to go ferther/ vnto that ende for to
kyndell and encreace theyr desyre & affectyon to hym/
& to be more feruently bydden & withholden of them.
And ferthermore how benygnely he entreateth & gooth
in with them/ after taketh breed and blesseth it/ & with
his holy handes breketh it and gyueth it to them/ and
than sheweth hymselfe to them. Thus he doth euery
daye with vs ghostly/ for he wolde be bydden of vs to
dwell with vs/ and prayen with feruent desyres/ de-
uoute prayers & holy meditacyons/ and therfore as he
hath taught vs/ it behoueth euer to praye & not fayle
but that we take in mynde the werkes of pite & hospi-
talite/ and now it suffyseth not to rede or here the wor-
des & the byddynges of god/ but they ben perfourmed

in dede/as we may hereof more playnly be enfourmed in the omely of sayne Gregory vpon this gospel. At the last one lorde Jesus wyllynge also to vysyte and conforte other/ dwelled not longe with these dyscyples. But as soone as he had broken and gyuen them the breed/he vanyshed awaye fro theyr eyen.

Chow our lorde Jesus appered to his apostles and dyscyples that were recluse for drede on the selfe daye of his resurrection. Ca.lbij.



When the two foresayd dyscyples were thus comforted(as it is sayd)by the presence of our lorde Jesus/anone for ioye they returned agayne to

Jheruſalem/and came to the apoſtles & other diſcy-
ples there pryuely gadred(but Thomas was abſent)
and tolde them the forſayd proceſſe/and herde agayn
warde of them that ſothly our lorde is ryſen and hath
appered to Peter. And therwith ſodeynly our lord Je-
ſus entrynge in to them/and the gates cloſed ſtode in
mydes of them/& ſayd. Peas to you. And anone they
fallynge downe to the erthe. &c. Knowiegynge theyr
gylte in that that they had ſo lefte and forſaken hym.
Receyued hym with grete ioye. And than ſayd he to
them. Ryſe vp bretherne and be of good conforte/for
all your ſynnes ben forgyuen you. And ſo ſtandeth Je-
ſus amonge his diſciples ſpekyng homely with them
and ſhewynge them bothe his handes and his ſyde.
And opened theyr wyttes to vnderſtande clerely ho-
ly ſcripture/and for to knowe ſothfaſtly his reſurrec-
cyon/he aſketh whether they haue ought that is to
be eten/and he eteth homely before them a parte of a
rofted fyſſhe/and of a hony combe to pryue his very
body preſent and ryſen. After he brethed on them and
gyueth them the holy ghoſt. Loo yf we take inward-
ly hede/all theſe forſayd thynges ben full ſwete and
full of ghoſtly lykynge. For they than were the diſcy-
ples ioyfull in the ſyght of our lorde/the whiche were
before dredefull and heuy. Lorde god how gladly they
gyue hym that he aſketh/how truly they ſerued and
mynyſtred hym/and how meryly they ſtode aboute
hym. But here with beholde we our lady his bleſſed
mother that was there preſent at that tyme/for to her
were the diſcyples gadred. How ſhe taketh hede to all
thoſe thynges done of her ſwete ſone with vnſpeka-
ble ioye ſyttynge by hym homely/and ſeruynge hym

full gladly. And our lorde taketh gladly her seruyce/ & worshyppeth her therwith before the dysciples. And yet more ouer forgete we not here Mary mawdeleyne the beloued dysciplesse/and of the apostles apostlesse/ how she after her olde maner sytteth at the fete of her mayster/ & beholy hereth his wordes in that she may gladly/and with good wyll mynystreth. O lorde Jesu how worthy is that lytell hous/and how lyghtsome and gracyous it is to dwell therin. Sothly who so hath ony deuocyon & gholly taste he may se & fele that here is now a grete faste. But our lorde Jesus stode but a lytell whyle with them/for it was nygh euen. And nenertheles we may suppose that they with all the instaunce that they coude/helde hym there as longe as they myght/and namely Mawdeleyn loth to departe fro hym/and peraventure with a reuerent boldnes she helde hym by his clothes/for our lorde was clothed with the moost whyteste clothes of his blysse. And sothly yf it so were that Mawdeleyn so helde hym/it is no doubte she dyd not that presumptuously/but truly and mekely/in as moche as she was so truly louynge hym and so truly beloued of hym/& therfore that dysplesed not our lorde. For it is his wyll to be holden & drawen by feruent delyre/as it is shewed in the forsayd two disciples the nexte chapytre before. At the last our lorde doynge reuerence to his mother/and takynge agayn-ward reuerence of her/blessynge them all/passynge away fro them/& they fallynge downe besought hym of his soone comynge agayne. For they dwelled euer in his absence hongry and thyrsty of theyr swete lorde/of whome before they were wont to haue so grete copy/

and therfore no wonder though they oftē tymes with syghynges and feruent desyres called hym agayne. In all these forsayd apperynges of oure lorde / the whiche were done on ỳ same daye of his resurrecteyon is grete maner of ghoostly ioye and solempne palme / who so inwardly tasteth them. But the more harme is / there ben many that here them with bodyly eere / but fewe that tasteth them with ghostly sauour. And the cause is / for they fele no ghostly ioye in his resurrecteyon. For sothly I byleue that who so coude haue inwarde compassyon of the paynes that our lorde suffred for man / he sholde haue a ioyfull palme in all the forsayd processe of his resurrecteyon. And that sholde fall euery sondaye to hym / that the frydaye and the saterdaye wolde dyspose hym in a hole mynde withdrawen fro worldly and fleshely lykynges / and vayne and curyous thynges haue true compassyon of the passyon of our lorde Jesus / as the apostle wytnesseth sayenge / that yf we ben felowes and parteners of the passyon / we shall be parteners of the consolacions and confortes. Saynt Bernarde in a sermon of this feest of palme / accordynge to this purpose sayth in this sentence / that all chrysten men (that ben true membres of Chryst) sholde folowe hym that is theyr hed in these thre dayes / that is to saye / the frydaye on the whiche he suffred penaūce and henge vpon the crosse / vnto the tyme he was takē downe with other mennes handes Also the saterdaye in the whiche his body rested and laye in the sepulcre. And the thyrde daye that was the sondaye whan he arose from deth to lyfe. Ryght so all chrysten men sholde folowe hym fyrst on the frydaye /

that is to vnderstande/ all the tyme of our bodyly lyuynge in this worlde hangynge on the crosse by penaunce doynge/ & mortyfyenge themselfe to all lustes and lykynges of the flesshe and the worlde. And on the seconde daye/ that is to say/ Whan they ben deed/ theyr bodyes rest in the graue/ so that on the thyrde daye of resurrecyon that shall be ỹ daye of dome/ they myght ryse in body & soule to euerlastynge lyfe. But now the more pyte is/ the moost parte of them that do bere vntruly the name of chrysten men practyse & vse a fourth daye that was neuer made of our lorde Jesus/ but of the feende/ in the whiche at this holy tyme they turne agayne to all the lustes of the flesshe and synnes that they vsed before lenten/ the whiche is as the frydaye/ and so they gone downe wylfully fro the crosse or they be taken down by god & by his aungels/ not folowynge Jesu neyther in that daye/ nor in this daye ỹ is paske/ that is as moche for to saye as passynge forth/ for as moche as our lorde than passed forth from deth to lyfe without turnynge agayne. For he shall neuer more dye/ but they passe not forth but turne agayn to ghostly deth/ and so make them the fourth daye falsly/ as it is sayd/ in the whiche they turne agayne to vyces and synnes that they vsed before. And therfore is all theyr ioye in this holy tyme of paske flesshely and bodyly/ and not ghostly as it sholde be with true inwarde ioye of Chrystes resurrecyon/ that is sothfastnes ensample and ernest of our resurrecyon to come/ whan we shall ryse in body and soule to lyfe euerlastynge. And thus moche be sayd at this tyme touchynge this holy paske daye.

¶ How our lorde Jesus appered the.viij. daye after to his dyscyples Thomas present. Joh.xx.viij. Ca.lviij.



Whan the eyght daye of his Resurrecyon was come/ our lorde Jesus appered eftē to his dyscypples in the forsayd place/ and the gates closed/ where as Thomas was than present with them/ that was not to the first daye before sayd. And after his felowes had tolde hym how they had seen theyr blessed lorde Jesus/ & he not byleuynge/ but yf he myght touche hym/ as the processe of the gospell playnly telleth. Than the good herdman of his erryng shepe bely/ and hauynge compassyon

sodeynly standynge in myddes of them & sayd. Peas to you. And therwith turnynge hym specyally vnto Thomas sayd. Put in thy fynger hyther / and se and touche my handes / and bryng forth thy hande and put it in to my syde / and be no more in myshyleue / but hens forwarde truly hyleue. And than Thomas reuerently knelynge downe with bothe ioye and drede touched his woundes as he badde and sayd. My lorde & my god. He sawe hym man / and hyleued hym god. And than also he knowleged his gylte in that he had forsaken hym / as other dyd also. And our lorde goodly takynge hym vp sayd. Drede not / all thy synnes ben forgyuen the. And this longe doubte and myshyleue of Thomas was of the greate goodnes of our lorde in that maner suffred for our profyte to the more open prefe and certaynte of his very resurrecyon. And so we may se here the greate benygnite / mekenes / and feruent loue of our lorde Jesu / in that that he shewed to Thomas and to his other dysciples so openly his woundes for to put away fro theyr hertes all maner derknes of myshyleue to bothe theyrs and our greate profyte. And specyally our lorde reserued in his glorious body the steppes of his woundes for thre skyles / that is to saye / fyrst to confermynge of the fayth of his resurrecyon to the dysciples. And secondly for to shewe them to the father whan he wyll praye for vs and make hym pleased to vs / for he is our specyall and souerayn aduocate in that party. And the thyrde skyll is for to shewe them at the daye of dome to the reprouued people vnto theyr confusyon. And so standeth our lorde with his blessed mother / and also Mary mawdeleyne and his dysciples as longe as hym lyst / como-

nynge homely with them in the maner as it is sayd in the nexte chapytre to be had in cõtemplacyon. And than at the last he badde them go in to Galylee/ to the moũt Thabor as it is sayd/ for there he sayd he wolde speke more with them. And than gyuynge them his blessynge/ he passed away fro them.

Chow our lorde Jesus appered to his dysceyples in Galylee. Ca.lix.

Textus. After the disceyples were gone in to Galylee as our lorde bad/ there he appered agayne to them and sayd. There is gyuen to me all the power in heuen and in erth. Go now and teche all maner of people/ baptysynge them in the name of the father and the sone and the holy ghost/ and techynge them to kepe all those thynges that I haue bydden you/ and be of good conforte/ for loo I am with you all the dayes vnto the worldes ende. And they honoured hym at his comynge/ and stande after with hym full ioyfull and gladde. Now take we good hede vnto the forsayd wordes/ for they ben full conformable and worthy. Fyrst he sheweth vnto them that he is lorde of all thynges. After he gyueth them auctorite and maundement to preche. The thyrde he gyueth them the fourme of baptysynge. And at the last the strongest holde and conforte that they myght haue/ whan he sayth/ that he shall euer be with them Loo what ioye and conforte he gyueth theym/ and how many grete tokens of charite he sheweth to them And so gyuynge them his blessynge/ he passed away fro them.

¶How our lorde Jesus appered to the dyscyples at the see Tiberiadis. Johānis.xxi. Ca.lx.

¶Dwellynge yet the dyscyples in Galylee/vpon a tyme seuen of them wente to fysshe in the see of Tiberiadis/as the gospell telleth in a processe/the whiche I passe ouer. ¶But yf we take hede inwardly vnto all those thynges that were there spoken and done we may fynde moche ghostly myrth and cōforte in them/and namely in that solempne feest that our lorde Jesus made there to them/in the whiche he homely etynge with them/and as his maner alwaye was mekely seruynge them/full kyndly fedde them/not onely bodyly/but moche more ghostly/wherof he gyue vs parte ghostly Jesus for his mercy. Amen.

De Petro.

¶After the forsayd feest complete our lorde asked of Peter whether he loued hym more than other/and so agayne/& the thyrde tyme askynge whether he loued hym/at euery tyme he commended to hym his people that he sholde after gouerne/and badde hym fede his shepe/wherin we may se the proper benignite & mekenes of our lorde Jesus/& specyally his hygh charite & the grete loue that he hath to our soules. And after he telleth before Peter the deth that he sholde suffre for his loue. And Peter wyllynge to wyte also of Johan that folowed with hym/in what maner he sholde dye/was answered thus of our lorde. I wyll that he dwell so tyll I come/as who sayth. I wyll not that he folowe me as thou by the passyon suffrynge/but that in his full aege and contemplacyon/he ende this lyfe in peas. Neuertheles other dyscyples myslnderstode by that worde that he sholde not haue dyed/and yet

De Petro & Johanne.

had not that ben a grete gylte/sythen it is better to be bodyly deed/ and dwell euer with Chryst as ꝑ apostle sayth. After this our lord Jesus passed away fro them and went agayne as he was wont to the holy fathers in paradyse. ¶Also our lorde Jesus appered an other tyme to moze than fyue hondzed dyscyples & bzetherne gadzed togyder/as the apostle Poule wytnesseth/ but where or what tyme/or how/it is not wzyten. Neuertheleſſe we may suppose that it was as he was wont with grete charite/mekenes and goodnes on his syde and with grete ioye and confozte on theyr syde. And soo haue we now touched of.xij. apperynges of our lorde Jesus after his resurrecyon/without two that folowe after in his ascencyon.

apparuit iesus quibꝫdam fratribus.

¶Of all the apperynges of our lorde Jesus in generall. Capitulum.lxj.

THough it so be that our lorde Jesus appered in dyuerse maner after his resurrecyon.xiiij. tymes/as it is sayd. Neuertheleſſe the gospell specyfyeth not but onely of.x. For how he appered to his mother/it is not wzyten in ony place/but we reasonably and deuoutly byleue it/as it is sayd before. Also of other thze apperynges/that is to saye/to Joseph/to James/& moze than fyue hondzed bzetherne is specyfyed before where they ben wzyten/but not in the gospell. Also we may well suppose of many moo. For it is lykely that he the mooſt benygne lorde often tymes vysyted bothe his mother and his dyscyples/ and Mawdeleyne his specyall beloued/confozteynge and gladdynge them specyally that were in his pas-

N. B.

ſyon mooſt dredefull and ſory. And that ſemeth that ſaynt Auſtyn ſeite where he ſayth thus. Of our lordes bodyly apperynge after his reſurrectyon all thynges ben not wryten. For his cõuerſacyon with them was often tymes / and perauenture alſo the holy fathers / namely Abraham and Dauyd / to whome was made of god the ſpecyall beheſte of the incarnacyon of goddes ſone / came often tymes with hym to ſe that mooſt excellent virgyn theyr doughter and goddes mother / the whiche for them and all other founde ſo grete grace / and that bare theyr ſauyour and all mankynde. O lorde god / how lykyngly they beheldе her / how reuerently they enclyned to her / and with all the deuocyon that they coude they bleſſed her / and honoured her / though it ſo were that they were not ſeen of her. Alſo in all theſe we may conſyder ỹ grete benygnite the hygh charite and the profounde meknes of our lorde Jeſus as we be wonte / of the whiche often tymes we haue made mynde / and the whiche ſhewen in all his dedes / and ſpecyally here in that he wolde after his reſurrectyon and glorious vyctory / not flye vp anone to his bleſſe / but in maner of a pylgrym. xl. dayes abode here in erth / to conferme and ſtrengthe his diſcyples and vs in them / and that not by his aungelles as he myght lyghtly haue done / but compellynge hym by his hygh charite / he wolde onely do that in his owne perſone / and bodyly be conuerſaunt with them / apperynge to them as it is ſayd. xl. dayes and ſpekynge of the kyngdome of god. And all this he dyd / not onely for them / but for vs / and yet we cannot ſe it / he hath loued vs / and yet he loueth vs ſo feruently / and yet we loue not hym agayn warde / and

that is a grete repzouable vnkyndnes in vs. Foz at so grete fyze of loue we sholde not be made hote / but by reason we sholde fully bzenne. But now leuynge this go we to the glozyous Ascencyon.

¶ Of the Ascencyon of our lozde Jesus. Ca.lxij.



TOuchynge the wonderfull Ascencyon of our lozde Jesus / thou that hereſt oz redeſt this / yf thou wylte fele the ſwetnes therof / I wyll that thou be wakely and quycke in thy ſoule / ſo ferfozth that yf euer here befoze as it was bydden the / thou madeſt the by deuout

ymagynacyon as presente to his wordes and dedes/ now do thou moche more with all thy myght. For this solempnite passeth all other solempnytees/ as I shall clerely shewe the within forth in this processe/ and namely this one thynge sholde stere thyne herte and thyne entencyon/ and quycken thyne affeccyon/ that thy lorde is now in passynge awaye fro the/ as by his bodyly presence the tyme of his pylgrymage here in erth with the fully complete and ended/ wherfore his wordes and dedes may be the more attentyfly and besyly to be consydered. For sothly euery chrysten soule sholde her spouse her lorde and her god in his awaye passynge moost wakely & besyly take hede to. And those thynges that ben by hym spoken and done moost inwardly set in mynde/ and moost deuoutly and mekely recōmende her to hym/ & vtterly withdrawe all her mynde in this tyme fro all other thynges/ and set it entyerly vpon her spouse. For to go than to the processe of the Ascencyon of our lorde Jesus/ We shall haue in mynde that on the.xl. daye after his resurrectyon/ our lorde Jesus knowynge that his tyme was come for to passe fro this worlde to the father/ takynge out of paradyse terrestre the holy fathers and all the blessed soules/ and blessynge Enoch and Helye/ whiche be there yet abydynge styll lyuynge/ he came to his dyscyples/ the whiche were togyder that tyme on the mounte Syon and in the place where he made that worthy couper the nyghte before his passyon/ there beynge than with his blessed mother and other dyscyples. And so our sauyour Chryst apperynge to them sayd that he wolde ete with them or he passed awaye fro them in a specyall token and a memoryall of loue

and ioye to them / Wherfore all etynge togyder with grete ioye and myrth in this last feest of our lorde Jesus. Than sayd he to them. Tyme is come now that I turne agayne vnto hym that sente me. But ye shall dwell & abyde in the Cite tyll ye be newe clothed ghostly through vertue that shall come fro aboue. For sothly within fewe dayes here after ye shal be fulfylled with the holy ghost as I behyght you / and after ye shall go and preche my gospell through all the worlde baptysynge them that wyll byleue in me. And so ye shall be my wytnes vnto the vttermest ende of the erth. Also he reprehended them or abreyde them now specyally whan he byddeth them preche of theyr mysbyleue in that that they byleued not to them that sawe hym ryssen / and that were the aungels / as though he sayd to them in this maner sentence / to make them vnderstande. Mocke more ye sholde haue trowed & byleued to the aūgels or ye sawe me / that ỹ people shall byleue to your prechynge the whiche shall not se me. Also he reproued and abreyde than theyr mysbyleue for they sholde knowe fyrst theyr owne defaute / and therby be the more meke / shewynge hym now in this departyng how mocke it pleased hym mekenes. And therfore specyally he recommended it at the last to them. Than they asked hym of those thynges that were to come after / but he wolde not tell them / for it was not spedefull to them to knowe the preuytees of god / the whiche the father had reserued and set in his owne power to fulfyll whan hym lyked. Thus stode they togyder etynge and spekynge with greate ioye vnto them of the blessed presence of theyr lorde and mayster Jesus / but neuertheles with greate drede & troublaūce of his

awaye passynge/ and no wonder/ for they loued hym so tenderly that they myght not with ealy herte here the wordes of his bodyly departynge fro them/ & namely our lady his blessed mother that loued hym passynge all other. We may well suppose that she touched and stered soueraynly with the swetnes of motherly loue/ as she sate nexte hym at that meet/ layde downe her heed swetely and rested vpon his blessed brest/ as saynt Johñ dyd before in that forsayd moost worthy souper/ & so with swete teres syghynge she spake vnto hym in this maner prayenge. My dere sone yf ỹ wylte alway go to thy father/ I praye the lede me with the. And our lorde conforteynge her sayd/ I praye the my dere mother take not heuyly my goynge fro the/ for I go to the father for the best/ & it is spedefull that thou dwellest here yet a whyle to conferme them that shall truly byleue in me/ & after I shall come & take ỹ with me in euerlastyng blysse. And than she sayd/ my swete sone thy wyll be done/ for not onely I am redy to abyde at thy wyll/ but also to suffre deth for those soules that thou suffred deth for. But euer I beseche the to haue mynde on me. And than our lorde conforted her more ouer & Mawdeleyn & other/ sayenge thus to them. Be not your hertes troubled & drede ye not/ for I shall not leue you desolate as fatherles/ for I shall go & come & euer be with you. And at the last he bad them go vnto the mount of Olyuete/ for thens he wolde stye vp/ & so passe at that tyme away fro them. And anone ryght his mother & all other without taryenge wente to the forsayd moũt/ that is fro Jherusalẽ aboute a myle/ & there anone our lorde appered to them. Loo here we haue on this daye two apperynges. Than cleped he &

kysſed his mother takynge his leue. And ſhe agayn-warde cleped & kysſed hym full tenderly. And the diſcy-ples & Mawdeleyne & all other fallynge downe to the groũde and weppynge kysſed his fete deuoutly. And he takynge them vp kysſed all his apoſtles benygnely. Now take hede inwardly of them/ & of all that here is done/ & therwith beholde ỹ holy fathers there brynge inuyſyble how gladly & reuerently they beholde and inwardly bleſſe her by whome they haue receyued ſo grete a benefyte of theyr ſaluacyon/ they beholde thoſe worthy champyons and leders of goddes hooſt/ the whiche amonge all other people our lorde Jeſus ſpe-cyally hath choſen for to conquere all the worlde. ¶ At the laſt whan all the myſteryes were complete & ful-fylled/ our lorde Jeſus began to lyfte vp fro them/ & to ſtye vp by his owne vertue. And than our lady and all other fell downe to the erth worſhyppynge hym/ & our lady ſayd. My bleſſed ſone Jeſu/ thynke on me/ & ther-with ſhe myght not withholde her fro weppynge/ bycauſe of his goynge/ neuertheleſſe ſhe was full toyfull that ſhe ſawe her ſone ſo gloryouſly ſtye vp to heuen. Alſo the diſciples this ſeynge ſayd. Lorde we haue for-ſaken all worldly goodes for the/ haue mynde on vs. And ſo he hauynge his handes lyfte vp and kyſſynge them with a bryght toyfull face/ crowned worthyly as a kynge gloryouſly arayed/ ſtynge vp to heuen ſayd. Be ſtedfaſt & werke manfully/ for I ſhall euer be with you. And ſo our lorde Jeſus all gloryous whyte and ruddy ſhynynge/ and toyfull ledynge with hym that noble multytude/ & goynge before & ſhewynge ỹ waye to them/ in dede fulfylled than that the prophetes had ſayd longe before of his aſcencyon. And they alſo with

Nota pro-ceſſũ alte-ſionis.

vnspeakable ioye folowynge hym / longe meryly the
psalmes & hympnes of his louynge as perteyned vn-
to that blysfull tyme of theyr delyueraūce from all so-
rowe/and entre in to all blysse withouten ende. And in
that tyme the archaungell Mychaell prouost of para-
dyse goynge before / tolde the blessed courte of heuen
that our lorde Jesus was comynge and vp styenge.
And anone all the blessed spirytes after theyr ordres
wente agaynst theyr lorde/none lefte behynde/& me-
tyng with hym and worshyppynge hym with all the
reuerence that they coude/ladde hym with hympnes
and songes of ioye that may not be spoken or thought/
and so metynge togyder the holy fathers/and the bles-
sed spirytes synge Alleluya/and mooste ioyfull songes
with reuerence before hym/made a grete solempnite
and a worshipfull feest/ye lorde who myght tell what
feest that was / and what ioye they had whan they
mette togyder. And whan they had done dewe reue-
rence to our lorde/& fulfylled theyr mery songes that
perteyne to his glorious ascencyon/they turned them
ethe to other bothe the blessed spirytes and the holy
fathers reioysynge and syngynge. And fyrst the holy
spirytes in this maner sayenge. ye prynces of people Princeps
be welcome / and ioyfull we be of your comynge. All aplor.
ye are now here gadred and wonderfully lyfte vp with
your god Alleluya. Therfore make myrth and synge
now to hym that so gloryously styed vp aboue heuen
and heuen Alleluya. And the holy fathers ioyfully an-
swered. To you prynces of goddes people Alleluya. Princeps
Our kepers and our helpers Alleluya. Joye & peas ppli dei.
be euer Alleluya. Synge and make myrth also vnto
our lorde god kynge and sauyour Alleluya/alleluya/

alleluya. And ferthermoze all togyder ſonge and ſayd
In domũ dñi ie. Now we go meryly in to the hous of our lozd Alleluya and that worſhypfull Cite of god that ſhall receyue vs all togyder Alleluya. In hympnes & ſonges of ioye & myrth Alleluya Alleluya. Loo here was moche myrth and ioye/ all they ſonge and ſouerayniy ioyed as the
Aſcendit de⁹ in iubilatõe. ꝓphete Dauyd ſayth. God ſtyeth in to heuen in mooſt wonderfull ioye of the apoſtles that ſawe hym that tyme/ & in voyce of trumpe that is in voyce of aungels that appered than & ſpake to the apoſtles. Sothly our lozde Jeſus ſtyed vp than openly to the conſoꝛte of his mother & the apoſtles/ as longe as theyꝛ bodyly ſyght wolde ſuffyſe to ſe hym. And after a bright cloude toke hym fro theyꝛ eyen/ & anone in a moment/ that is/ in an vnperceyuable ſhoꝛte tyme he was with all his aungelles and the foꝛeſayd fathers in the hygheſt heuen. O lozde what ioye was than to ſe that bleſſed lozde ſo gloꝛyous vp ſtyenge. Sothly I trowe who ſo myght haue ſeen that as the apoſtles dyd/ & therwith herde that ioyfull ſonge of aungels & holy ſoules with hym vp ſtyenge foꝛ paſſynge ioye of his ſoule ſholde haue ben departed fro the body/ and gone vp to heuen with them/ & no wonder/ wherfoꝛe our lozde knowynge the infirmite of mãkynde in bodyly lyke here wolde ſhewe ſome of his bliſſe to his mother & other diſcyples/ in as moche as they myght bere that was in that bliſſull vp ſtyenge of hym/ and hydde fro them that they myght not bere ſo in fleſſhely lyuynge. And therfoꝛe alſo he ſente to them two aungels in mannes lykenes that they ſholde not ouer moche be trauayled in the ſtandynge and lokynge vp after hym in to heuen. Foꝛ they were ſo rauyſſhed by that bliſſull ſyght of hym

that

that they had forgoten themselfe. And also he sente the aũgels to cõforte them/in that they herde the aungels wytnes accordynge with them/of the ascencion of our lorde. And whan ỹ aũgels had bydden them that they sholde no lenger loke after Jesus bodyly p̃sence in that forme that they sawe hym than stye vp/tyll that tyme that he sholde come in that selfe forme bodyly to deme all quycke & deed/but that they sholde turne agayne in to the Cite & there abyde ỹ holy ghost as he had sayd to them before. Than our lady prayed mekely the aũgels to recommende her to her blessed sone. And they lowly enclynynge to her/gladly toke her byddynge. And also the apostles and Mawdeleyn recõmended them in the selfe maner. And after the aungels passynge fro them they turned agayn in to the Cite as they were bydden to moũt Syon/there abydynge the holy ghost of our lorde Jesus. Now go we by by deuout contemplacyon to our lorde Jesus/beholdynge in ymaginacyon of hes uenly thynges by lykenes of erthly thynges/how he with all ỹ foresayd worthy & blyssfull multytude of holy soules openynge heuen gates that were before that tyme shette agaynst mankynde as a worthy conquerour ioyfully entred/and gladly before the father sayd. Father I thanke the that thou hast gyuen me ỹ victory of all our enemyes & aduersaryes/& loo father here I present to the our frendes that were holden in thraldome/and for as moche as I haue behyght to my brethern & disciples the whiche I haue lefte in ỹ worlde to sende to them the holy ghost/I praye the father fulfyll my behest/& I recõmende them also to the. Than the father takyng hym vp made hym syt on his ryght hãde & sayd. My blessed sone all power & dome I haue

gyuen to the/ & therfore of that thou askest dispose & do as the lyketh. After that all the holy fathers & blessed spirytes/ the whiche had in worshyppynge of the holy Trinite fall down lowly with all reuerence/ rysyng vp began agayne to synge theyr songes of myrth and vnspekable ioye before the trone of god. For sythen Moyses & the chyldren of Israell songe in thankynge & louyng of god whan they were passed ỹ reed see/ & theyr enemyes therin drowned. And also the selfe tyme Mary Aarons syster with other women folowynge her in tympanes & other melody daūced & songe to goddes louynge. Also Dauid with his people ledynge ỹ arke of god in to Jherusalem/ harped & daūced for ioye before the arke/ & chaūters songe/ & in other dyuers mynstralsy they honoured & worshypped god/ & also saynt Johñ sayth in ỹ apocalypse that he herde a voyce in heuen of an hondred & forty & foure thousande harpes harpyng and syngynge a newe songe before ỹ trone & the sete of the very lambe Jesu. Moche more we may reasonably trowe that now in this ioyfull tyme whā Jesus with his company passed all sorowe/ & all his aduersaryes were so gracyously ouercome/ & he that was tokened by the arke was Jesus so gracyously come in to ỹ Cite of heuenly Jherusalem/ all ỹ blessed felawshyp of spirytes & soules without nombre songe & made ioye and myrth ỹ no tongue may tell/ ne herte thynke. Sothly now in that blessed cite of heuēly Jherusalē is songe & herde that souerayne songe of ioye/ & after ỹ prophecy of Thobye/ by all the stretes therof is songe Alleluya that is as moche to saye as louynge be to our lord. Neuertheless fro ỹ begynnynge was there so solempne & so ioyfull a feest/ ne neuer peraucuture shall be. But at

Nota excellentiā festi ascensionis supra alia festa.

the last after ỹ day of dome whan all the chosen soules
shall be presented there with theyr bodyes glorifyed.
And therfore as I sayd at the begynnynge of this cha
pytre/this solempnite all thynges consydered passeth
all other. Take hede to erthe of them/& se whether it be
soth that I saye. Fyrst the incarnacyon of our lorde Je Incar-
sus is a solempne feest & a worthy/for that was ỹ be- natio.
gynnynge of all our good & our saluacyon. But ỹ was
our ioye and not his/for he was than cloted in his mo
thers wombe. ¶ Also ỹ natiuite of hym is a solempne Natiui-
and hye feest/& worthy myrth to be made therin/but tas.
that is also as on our syde/for as on his syde we ought
to haue cõpassyon of hym that was for vs borne in so
grete pouerte/hardnes of wether and other abiectyon
¶ Also as to vs his passyon is a grete feest/thrugh ỹ Passio.
whiche we bẽ brought out of ỹ fendes thraldome/& all
our synnes ben forgyuen & done awaye. And as sayn
Gregory sayth/it had not auayled vs to be borne/but
it had also profyted vs for to be bought. Neuertheless
for the grete turmentes of hym/& that hardest & moost
despytous deth that he suffred for our redemptcion and
byenge/there was no mater of ioye/but rather of so-
rowe bothe to hym in that paynfull suffrynge/& to vs
for our synfull deseruynge. ¶ Ferthermore yet ỹ resur Resur-
rectcyon of our lorde Jesus is a glorious solempne & a rectio.
ioyfull feest/bothe for hym & for vs/for than was his
body glorifyed/and all payne & sorowe passed/and we
iustyfyed/and haue an ernest and ensample without
doubte of our last by rysyng in body & soule. And ther-
fore of this worshypfull & ioyfull daye specyally syn- Hẽ dies
geth holy chirche by ỹ wordes of the prophete Dauid quã fecit
This is the daye made of our lord/be we mery therin domin⁹.

and gladde. And as sayne Austyn sayth in a sermon. This daye is holyest of all other/but that may be vnderstande of all other before that daye. For this of the Ascencyon by reason is greter & holyer/and that touchynge thre partyes/that is to say/our lorde himselfe/ the blessed spirytes in heuen/& mankynde in erth. For as to the first/though our lorde had than gloryously in body & soule vp rysen fro deth to lyfe euerlastynge/neuertheles he was bodyly yet as a pilgrym in erth fro his owne kynde herytage & realme. Also as to ỹ secõde yet sawe not the aũgels theyr felawshyp encreaced by reason takynge of mankynde with them in blysse. And as to the thyrde/yet was closed and shette the gates of heuenly paradyse/and yet were not the holy fathers & soules presented to the father of heuen/the whiche all thre were complete & fulfylled in his holy Ascencyon. And yf we take good hede we may se that all that god wrought and dyd/he dyd for to come to this ende. And without this all his werkes had ben imperfyte. For loo heuen and erth and all that is made in them/is made for man/& man for to haue the blysse of heuen/& therto myght no man come after he had synned vnto this daye/were he neuer so good and ryght wyse. And so we may se how worthy this holy daye is. Yet more ouer this feest of Penthecost is hygh and holy/and worthyly holy chirche maketh it solempne. For than was gyuen therto that hygh & worthyest gyfte/that is the holy ghost. But this is to vs & not to hym. But this Ascencyon daye is properly the mooste solempne feest of our lorde Jesus. For this daye fyrste in his manhode he began to syt on the fathers ryght hande in blysse/and toke full rest of his pylgrymage before.

Nota opime.

Ascensio dñi Jesu

Also this is properly the feest of all the blessed spirytes in heuen/for this daye they had a newe ioye of theyr lorde/whome they sawe neuer before there in his manhode. And also for this daye began fyrst to be restored the fallynge downe of theyr felowes/& that in so grete a multytude & nombre of blessed soules of patryarkes and prophetes/and all the holy soules that this daye entred fyrst in to that blessed Cite of heuenly Jherusalem theyr kynde herytage aboue/Wherfore sythen we make solempne the feest of one sayne that is passed out of this worlde to heuen. Moche more we ought to do of so many thousandes/& yet passyngly of hym that is sayne of all sayntes. Also this is specyally ỳ feest of our lady/for as moche as this daye she sawe her blessed sone Jesus very god & man so gloryously crowned as kynge stye vp to heuen. Yet this daye is properly our feest/for this daye was fyrst our kynde exalted & lyfte vp aboue the heuens. And also for but yf Chryst had so styed vp/ỳ worthy gyfte of ỳ holy ghost wherof we make solempnite ne myght not haue be receyued to his dysciples. It is spedefull to you that I go vp to the father/for but yf I go fro you/the holy ghost conforter shall not come to you/& therfore sayth sayne Bernarde in a sermon of this feest of the Ascencyon in the confirmacyon of my forsayd sentence/that this glorys ous feest of the Ascencyon of our lorde Jesu is an ende and fulfyllynge of all other solempnitees & feestes/and a blessed conclusyon of all the iourney of our lorde Jesu in his manhode. Thus may we openly se that this daye and this feest is moche hygh and solempne of all other/and that soule that loueth truly our lorde Jesu sholde this daye be more rauysshed to heuen/and more

Ascensio ñr̃ angelorum.

Ascensio ñr̃ dñe.

ghostly ioye haue in herte than in ony daye of the yere. For thus sayd our lorde Jesus to his dysciples. yf ye loued me/ sothly ye sholde be glad and ioyfull for that I go to the father/ wherfore I byleue that I sayd truly before/ that neuer was in heuen a daye so ioyfull & solempne as this daye. And so this daye and this solempnite lasted vnto the daye of Penthecost/ wherof we may deuoutly ymagyn and haue in medytacyon in this maner. The Ascencion of our lorde Jesus was at the houre of sexte. For before he ete with his dysciples at tyerce. Than may we thus ymagyn/ ꝑ thole. x. dayes fro the houre that he Ascended vnto the houre of the holy ghost sendynge/ the. ix. ordres of aungelles with the holy fathers and soules that he toke vp with hym/ made hym. x. feestes/ and he agaynwarde rewarded them specyally in some synguler cõforte euery daye/ and so though all that were than in heuen generally were of his Ascencyon ioyfull/ and made so mery a feest that no tongue can tell. Neuertheles the fyrst daye fro the houre of his Ascencyon vnto sexte of the nexte daye folowynge aungels made theyr feest. The seconde daye in the selfe maner made theyr feest archaungelles/ the thyrde daye vertues/ the fourth daye potestates/ the fyfth daye pryncypates/ the syxth daye Domynacyones/ the seuenth daye Trones/ the eyght daye Cherubyns/ the nynth daye Seraphyns. And so these nyne ordres of aungels contynued theyr feestes vnto the sexte houre of the vygyle of Penthecoste/ and fro thens vnto tyerce of the daye folowynge (that is the sondaye of Penthecoste) the holy fathers with theyr felawshyp made theyr feest to Jesus/ blessed be he without ende, Amen.

Of the sendynge downe of the holy ghost. Ca.xliij.



After that our lorde Jesus was gone vp to his blysse / and that the aungels had bydden the dysceples to turne agayne in to the Cite / as it was sayd next before / they with his blessed mother worshyppynge hym and kyssynge deuoutly the steppes of his fete where he last touched the erth / as the gospell of Luke sheweth / they wente agayne in to Jherusalem with grete ioye / and there they abode the commynge of the holy ghost contynually in deuoute prayers louynge god and blessynge our lorde. And whan ỹ tenth daye was come fro his Ascencyon / than was the fyfty daye of his resurrection / our

lorde Jesus ioynynge the fygure of the olde testament
with the newe/for as moche as the tyme of grace was
in that daye come/he sayd to the father thus. My fa-
ther haue now in mynde the behestе that I made to
my bretherne of the holy ghost. And the father answe-
red. My dere sone I am well apayde of that behestе/
and now it is tyme that it be fulfylled. And more ouer
he sayd to the holy ghost/we praye the that thou go
downe to our disciples/and that thou fyll them of thy
grace/conforte them/strengthe them/teche them/and
gyue them haboundaunce of vertues and ioye. And
anone the holy ghost came downe with a wonderfull
noyse in brennynge tongues vpon an hondred & twenty
disciples gadred that tyme there togyder/and fylled
them with all ioye/vertues & grace. By vertue wher-
of the disciples strengthed/taught/lyghtned and en-
flambed/went after by all partyes of ỹ worlde & made
it subiecte to them in grete partye. This is a worthy
feest/and amonge other a swete & louely feest/for this
is the feest of hym that is loue properly/as sayntGre-
gory sayth/that the holy ghost is loue/wherfore he
that loueth god sholde in this feest specyally be enflam
bed with loue/or at the leest with a brennynge desyre
to loue/but this wyll not be with fleshely or worldly
Bernard loue medled/as sayntBernarde sayth in a sermon of
the Ascencyon in this maner sentence. He erreth gretly
who so he is that weneth for to meddle togyder that
heuenly ioye with these bytter allhes of fleshely ly-
kynge/or that swete ghostly baume with this grete
venym/or those gracyous gyftes of the holy ghoost
with these stynkynge lustes/and no wonder. For as
the selfe Bernard sayth/the apostles for the tyme that

they had his bodyly presence with them for the loue that they had to his body/though it was holy & good yet for that tyme they were vnable to receyue perfytly the holy ghost as he sayd hymselfe. But yf I go fro you/the holy ghost shall not come to you. Moche more than he that is knytte with loue to rotten dungue/or to a stynkynge careyne/is in all maner vnable to that clenest and sweetest loue of the holy ghost. For there is none accorde nor knyttynge togyder of sothfastnes and vanite/of lyght and derknes/of the spiryte & the flesshe of fyre and colde water. But thou peraventure that felest not the swetenes and confort of that ghostly lykynge and loue sayest to me/without confort of loue and lykynge I may not be/what shall I do than whyle I fele not that ghostly loue. Saynt Bernarde answereth thus and sayth to the. For sake fyrst fully & truly all vayne worldly confort/and all fleshely loue and lykynge/and abyde a whyle in deuoute prayers/as the apostles dyd abyde the holy ghost/wherof they knewe no certayne tyme/and thou shalte fele within shorte tyme that he shall come and confort the better than thou coudest before knowe or thynke/& in grete confort of hym that forsaketh worldly cõfort for god. The same saynt Bernarde concluded in these wordes the apostles in this abydyng sate perseueratly with one wyll togyder in prayer with ỹ woman Mary Jesus mother. And in the selfe maner lerne thou to praye to seke/to aske/and knocke at the dore tyll thou fynde/tyll thou take/and tyll it be opened to the. Our lorde knoweth thy freylte and feble kynde/and is true/and wyll not suffre ỹ to be tempted more than thou mayst bere. And I trust in hym/that yf thou wylte abyde

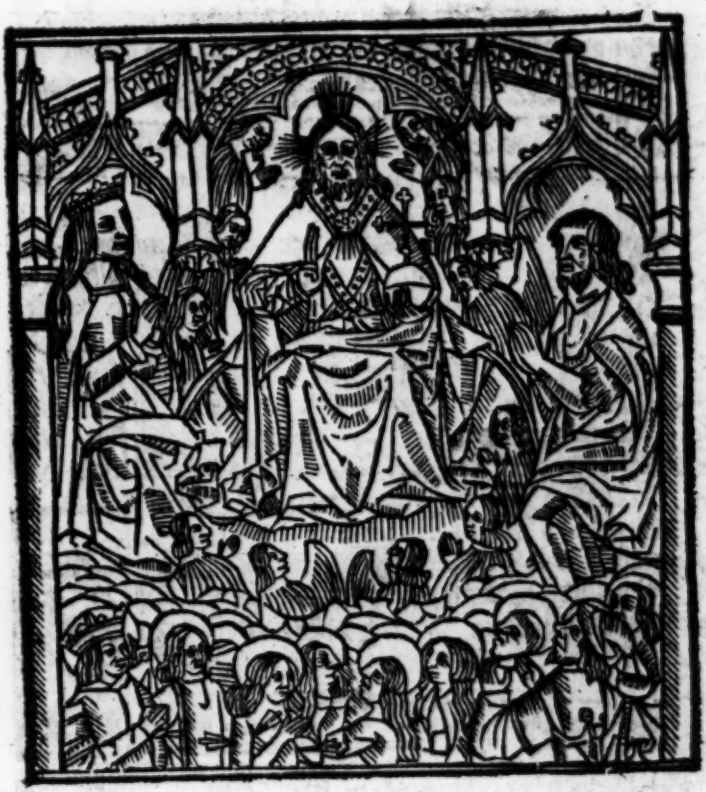
Nisi ego abiero.

Nota bñ.

Nota bernardum.

truly/thou shalte not abyde the tenth daye/but that he shall come before and cõforte thy desolate soule/& so prayenge in his blessynges of ghostly swetnes/so that thou shalt haue so grete lykynge in his mynde/and in those ghostly drynkes that he shall make ỹ dronkē ofte in soule/that thou shalte be ioyfull & glaadde that euer thou forsoke the false confortes of the worlde. Loo by this forsayd sentence of sayntt Bernarde we may se in party what behoueth to receyue the holy ghost & his loue/wherfore that we may be able to receyue here ỹ grete gyfte of the holy ghost and his cõforte/and after come to the blysse where our lorde Jesus is now styed vp/and hath made our waye before vs/leue we & hate we all false loue and lykynge of this wretched worlde And set we not our loue on the stynkynge fleshe/and nourysshe we it not in delyces/but delyce we cõtynually for to be departed therfro/so that through the grace of ỹ holy ghost helpynge vs we may folowe somwhat the blessed lyfe of our lorde in this worlde/and after go vp to hym/and to our kynde herytage of blysse in the gloryous Cite of heuenly Jherusalem/where he louerayne kynge with the father & the holy ghost one god in Trinite lyueth and regneth without ende. Amen.

¶ Thus endeth the lyfe of our lorde Jesu Chryst/after Bonauenture. Imprynted at London in Flete strete at the sygne of the sonne/by me Wynkyn de Worde. The yere of our lorde god. M. CCCCC. xxx. and fynysshed the. viij. daye of Februarv.




wynkyn de worde